

# THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts 2, 4.

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## Editorial Rev. H. C. Morrison

### ON THE FIRING LINE.

#### CHAPTER VI.

During the camp-meeting season I found it impossible to keep up the chapters, "On the Firing Line," but as I met with many people, and have heard from others who read them with interest, I will endeavor to write several additional chapters.

I closed my last chapter with my arrival at my first station, the Methodist church in Stanford, Ky. This appointment came as a great surprise to me. The reader will remember that I spent six months at the home of Bro. Taliaferro, preaching with him on the Floydburg circuit. I then spent two years traveling under appointment from the presiding elder, Rev. Josiah Fitch, presiding elder of my district. I was then received into the Kentucky Conference on trial, and sent to the Con-ference, and after traveling that circuit one year, was stationed at Stanford. Fortunately for me many of my members lived in the neighborhood of Bright's Schoolhouse, and the plan was that I should preach in the school house one Sabbath in each month. Since those days a class has been organized at that place, and McKendree church now stands there. This reduced the number of sermons at Stanford each month to six with four pro meeting lectures.

My entire life had been spent in the country, with the exception of a few months in a scattered village, and my first coming to reside in town was to become pastor of the highly cultured congregation at Stanford. When I think of what a green, inexperienced boy I was and how very little I knew, I am amazed that I succeeded at all. But the secret of it is that He who has said, "I am with you always," was with me. He gave me strength and thought and grace. A heart experience of grace is easily half the battle in preaching. The man who loves intensely can think and speak earnestly.

Mrs. S. C. Trueheart, now connected with our Woman's Board of Foreign Missions, was then president of a flourishing Female College in Stanford, and a member of my congregation, as were most of her faculty and students.

I dreaded the thought of having to preach before Mrs. Trueheart, knowing of her culture and also the fact that she had sat under the ministry of many of our great preachers. But I soon found her a most helpful and sympathetic listener. After I had been there some months I said, "Mrs. Trueheart, I feared to preach to you. I now that you have heard our greatest and best teachers, and how you can listen with such close attention to me, I can not understand." She smiled and said, "I learned long since that when I hear a good sermon, I can not

afford to miss any part of it, and when I hear a poor one, I must listen closely lest I lose what little good there may chance to be in it." We laughed heartily together and I went away trying to locate myself.

During my two years pastorate at Stanford, Mrs. Trueheart was one of the truest friends, wisest counselors and kindest critics I ever had. She did much to build up the intellectual and moral life of Stanford and the surrounding country. The college was an intellectual, religious and social center. Next to the religion of Jesus Christ, the most refining and elevating influence that can touch a man's life is the association of refined and cultured women. I had been left an orphan boy and my life had been scattered about here and there in a sort of haphazard way, but here at the college I met and became acquainted with many most charming women. The young ladies who had graduated in previous years came back to visit the school and their old friends, and in the parlors of the college, through the kindness of Mrs. Trueheart, I met with many of them and came in close touch with the best young men of Stanford.

What changes and tragedies the passing years bring with them. As I write, three shining faces with golden hair come up before me, three of the most beautiful and brilliant girls that ever graduated from the college at Stanford, Miss Frances Reid, Miss Lula Jordan and Miss Erwin Baker. They are all dead. Miss Jordan fell from a stairway while visiting a friend somewhere in Georgia, and was killed instantly; Miss Reid, who became the wife of Hon. Breckenridge Jones, of St. Louis, one of the most celebrated lawyers of the West, was killed by the overturning of her carriage, which was thrown from an embankment by running horses; and Miss Baker, who married a rising young physician here in Louisville, died some years ago, leaving a sweet little girl baby only a few days old to grow up without knowing a mother's love. How truly has the inspired penman written, "All flesh is as grass, and the glory of man as the flower of grass; in the morning it groweth, in the evening it is cut down and withereth."

There were three most excellent laymen in our church at Stanford at the times of which I write, William Harris, Barney Vanarsdell and Daniel Stagg. There were many other excellent men in our congregation, but these were men of age and large intelligence, and were as fathers to me. They have all died in peace. There was faithful John Allen, Dr. Cox, and Adam Pence, and others who shall ever be held dear to my heart. Not a few have passed with the passing years, others have

moved away, and a new generation has grown up to take their places. I think of Stanford often, and long to go back; but when I do go, there comes to me an unutterable longing to see those who are sleeping out in the cemetery, or have scattered to other parts of the world, and I come away in sadness.

I spent two years in the Stanford charge. Rev. S. X. Hall assisted me in one meeting, Rev. F. S. Pollitt assisted me once, and Rev. J. E. Wright helped me out at Bright's Schoolhouse. Quite a number of souls professed conversion and many were added to the church in these years. While stationed in Stanford, I assisted Rev. W. F. Taylor in a meeting at Danville, and Rev. J. R. Peebles at Lancaster, and many of the brethren in various stations and on my circuits. It was while at Stanford I assisted Rev. W. B. Godbey in meetings at Carrollton, Ky. The Lord gave us a gracious revival and many were converted; among them, William Winslow, now a great lawyer in New York City. While in Stanford I became acquainted with Rev. H. B. Cockrill, whom I loved to the day of his death, and death has not parted

(To be continued.)

#### OUR TROUBLES WITH JAPAN.

The secular press seems disposed to magnify our little friction with Japan. This is unwise, and undiplomatic and ought to be stopped. Enough reckless newspaper discussion on the subject might in the end bring on a crisis. The eager newspaper reporter will seize and magnify the smallest trifles into grave situations. The San Francisco school matter is unfortunate, but nothing to go to war over; and all intelligent, thinking people ought to seek to minimize rather than to magnify this incident.

When Japan went to war with Russia, she was fighting for her very existence. She will not be wanting to rush into conflict with one of her best friends, over this public school affair. At the same time, Japan is not in a mood to take insults or impositions from any nation, and the United States wants no conflict with Japan. It would be a very different matter from the war with Spain. The expense, loss of life, and general hurt to the world's progress involved in a war between Japan and the United States would be hard to overestimate.

Let the daily papers study up something else to make their morning issue sell, and let us think of nothing contrary to the cultivation of peace, the extending of commerce, development of resources, the discoveries of science, the solution of our national problems, the education of the masses, and the speedy evangelization of the world.

A revival has been on in Sweden for a year. One of these abiding, flowing revivals, which double the number of weekly prayer meetings, and double their attendance. A revival brought about and continued through fasting and prayer.



## The Preparation For A Revival.

H. W. BROMLEY.

The revival meeting is one of the greatest of undertakings. Peary's attempt to reach the North Pole, Caesar's effort to conquer the world, Napoleon's ambition to rule all Europe were small in comparison. The propagation of a revival is God's plan of redemption in miniature. The effort is inspired by the same motive that brought Jesus into the world. "As thou hast sent me into the world, even so have I also sent them into the world." The salvation offered us is with the specific provision that we take it to others. We are saved to serve, and that serving is a constant longing, with proper endeavor, to bring men to Christ.

The expediency of special services for the salvation of souls has never been questioned by soul-winners. Thus we are hearing of gracious revivals all over the world. The writer is under the conviction that a revival can be had anywhere. Time, means, and aggressive common sense are the elements to be considered. The General-in-Chief has sent the orders, specified methods, and says, "Take the City!" If the church will arise, and, with faith and courage, undertake the battle, the victory must be ours.

It should be the desire of those propagating the revival to have as great a victory as possible. Why have small results when greater may as easily be had? Why a few at the altar when it should be crowded? A revival should be planned for as any other event of importance. And we should plan for great things. That is the method of the world and popular men; why not ours? especially when we have the best thing going? Just as John was needed as a forerunner of Jesus, there are some simple, but far-reaching, preparations essential to a real revival. Since we are writing this because of the recognition of its need, we beg any of our readers who have anything to do in camp-meeting or revival work, as servants of God, desiring the best results, to read prayerfully the following suggestions:

First, Get the meeting well on your heart. Be closeted with God much yourself. Be open to every leading of the Spirit. Search your own heart, and ask and answer the question: "What is the real motive of my heart in desiring this revival?" Then pray, fast, meditate, have faith in God, be business-like, and aim high.

Second, Get all the spiritual people to praying that you possibly can. No broad and deep work of salvation has ever been accomplished without much prayer. Urge them both in public and in private to pray, and pray earnestly. It would be well to write some praying friends in various parts of the country about the on-coming meeting. A short request to the religious papers would not be out of place. The appointment of a prayer-meeting at your own home would help greatly to create interest among the Christians. Let it be understood that it is not a hit-or-miss proposition, but that you must have victory.

Third, Thoroughly advertise the meeting. This is one of the most important, and one of the most easily arranged, and yet one of the most neglected, parts of the preparation. Put the meeting before the people. It is not enough to announce it in the Sunday morning service. Begin

weeks ahead. Use the city and county papers freely, and request them to give you prominent space. And it is no sin to secure and put in with such a notice the picture of the man you have engaged for the meeting. Some of the publishers have cuts of the evangelists which they would lend you for the occasion. Several days before the meeting, scatter well-printed and attractive hand bills all over the community. One night's collection will easily pay for them. Then talk meeting; mention it constantly. Bring it in your preaching and praying. Keep it before the public.

Fourth, Arrange the tent, tabernacle or church as comfortably as possible. It should be properly and sufficiently seated. And it should be extra-well lighted. Good light is cheerful, attractive, and saving. Good ventilation is also essential. Secure a sexton with sense as well as salvation.

Fifth, Arrange for the very best of singing. This is one other important part of a revival meeting. Get the promise of a large number of good singers to be in constant attendance. A first class leader should be secured. Write the evangelist about this matter. They usually have singers engaged or for recommendation. Use an up-to-date song book—one well adapted to revival work. The singer or preacher generally has a book they like for their meetings, and should be consulted.

Sixth, Be careful in selecting your evangelist. Know your man, welcome him thoroughly, and then turn him loose. If he is the proper man, he will respect the pastor's rights, and turn the work to the interest of the Kingdom of God and the church with which he is laboring.

Seventh, Obtain as much local help as you can. Get every possible force to work. Invite several of your neighboring preachers and Christian workers to attend part, if not all, of the meeting. This point, well-observed, has helped to bring about a great revival.

Eighth, If possible, begin preaching or prayer services a week, ten days, or even two weeks before the date set for the meeting proper. This was the old Methodist custom, and in those days, scores were saved in a single service, and hundreds in the meeting. The greatest revivals in which the writer has labored were preceded by these preliminary meetings.

If you propose a meeting at all, it should be out of an unselfish love to God and lost souls. And then, with Eternity in view, you must intelligently plan for the greatest victory possible.

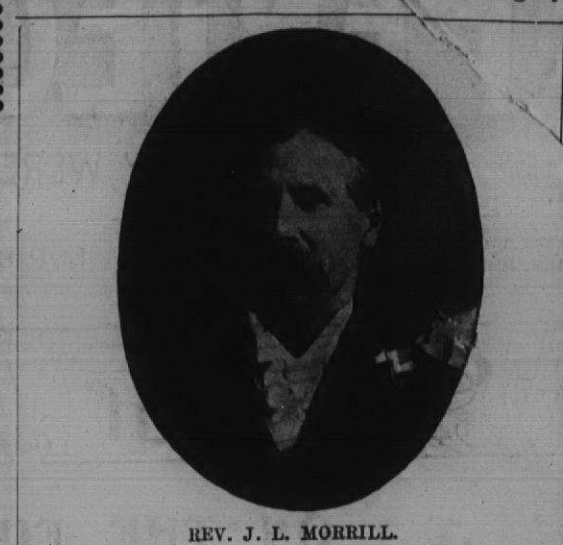
### SIDE LINE SALVATION.

Rev. Charles B. Allen.

A question is being asked by many people. It is this! How little religion can I have and be called a Christian? What is the closest margin that will put me on the safe side and allow me to be numbered with the people of God? On the part of such people there is no thought of clearing the deck for salvation, but simply to have a little religion handy in case of emergency.

A commercial drummer in one of the large cities had his nine large sample trunks in the hall-way making ready for his trip out. As he was

packing, he tucked a little leather roll into one end of one of the trunks. A friend standing by



REV. J. L. MORRILL.

said, "What is that?" "That, sir, is my side line." "Do you show your side line every where you go?" "The bright drummer laughed heartily and said, "No sir, I simply watch my chance and when everything is favorable and I will do my main line no damage, then I take out my side line." "What about the nine trunks?" "Oh, I show their contents everywhere, for that's my business." "Another question. What does your employer think of this side line business?" "Well, he would rather I wouldn't carry any side line, but, if I do, he prefers that I carry some small thing like this." Immediately came the suggestion of a spiritual lesson. How many people carry their Christianity as a side line. To be exhibited if conditions are favorable, but with no thought of allowing it to take the right of way through their lives, and are giving up their time, strength and energy to other things. I am sure the sinners' employer, the Devil, would rather such people would not carry any religious side line, but if they are determined to do so, he has very slight objection to their carrying a little smear of ceremonial or professional Christianity.

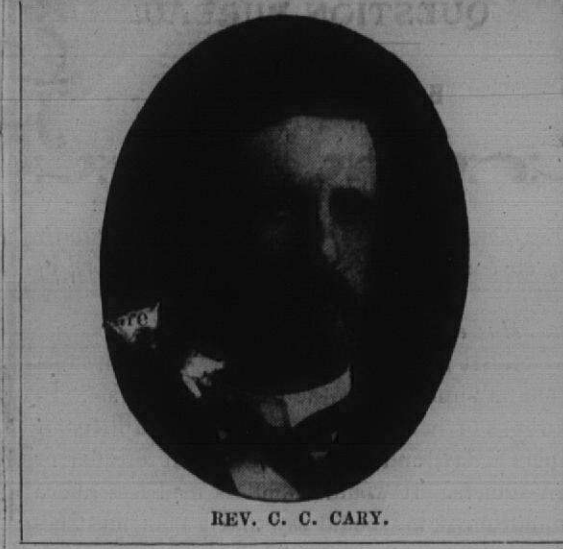
All who ask the question with which we begin this article we refer to the Bible for an answer. "Let every one that nameth the name of Christ, depart from iniquity." "As far as the east is from the west, so far hath he removed our transgressions from us." "His name shall be called Jesus, because he shall save His people from their sins." "He that committeth sin is of the devil." "He that is born of God doth not commit sin." "In this, the children of God are manifest, and the children of the devil." It is plain that your Bible demands of the person on the lowest level of Christian living to quit sinning. This is the kindergarten course in grace. The first sign that you have Christian grace is that you quit short off, the devil's business.

### JOHN THE BAPTIST AND THE APOSTLE PAUL.

Rev. W. B. Godbey.

(b.) God in His mercy has given me two bright and beautiful little grand children, Emma D. and John W. Hill, eight and seven years old. Their preaching father, sainted mother and grand parents have made a special effort along the line of this wonderful infantile salvation to lead them to the Saviour and get them intelligently converted before the age of accountability and the forfeiture of their infantile justification. I believe by the grace of God we have succeeded. They both pray orally and testify. I correspond with them. Their letters are intelligent and edifying. I verily believe they both got converted before

the forfeiture of their infantile justification. I make them a specialty when I have opportunity, keeping the commandments.



REV. C. C. CARY.

go out into the grove, hold meetings with them, giving them a chance to pray and testify, thus interviewing them after the manner of a Wesleyan classmeeting. You will all, if you will faithfully glorify God's preaching to the little ones, be surprised at their susceptibility and appreciation of the precious word and the beautiful simplicity of their innocent minds and the facility with which you can lead them to the Savior, the enthusiasm of their infantile hearts in seeking an acquaintance with you and the sprightliness of their young intellects in apprehending the blessed primary truths of His kingdom.

If you want a crown of glory, make the little children a specialty in your ministry. They are more important than the adults as they have not "wasted their patrimony in riotous living." As every converted sinner is but a reclaimed backslider, the sooner you find the wandering sheep, the shorter the journey back to the fold.

A few days ago in a meeting in Hutchinson, Kansas, I heard a child only four years old lead in prayer with a fervency, intelligibility, unction, and power which would have honored a Holiness evangelist; actually excelling anything I ever heard before. I need not tell you his mother was a preacher, which solves the problem; neither need I tell you that he had been truly and intelligently converted to God before he lost his infantile justification. Consequently if he perseveres he never will lose it nor feel the smart of Satan's cow-hide.

(c.) N. B. In view of their intellectual non-development the little ones are all very weak in their resistance of temptation and consequently need constant vigilance on the part of parents, guardians, teachers, and friends. They are incessantly liable to yield and commit known sin, in which case they fall under condemnation and have to be reclaimed. If my parents had understood the infantile relation to the gracious economy and the felicitous possibilities of a real and genuine conversion, before the age of responsibility, I am satisfied I would have been an intelligent citizen of the kingdom by the age of six instead of sixteen years; thus economizing those ten years of my young life and utilizing them for the glory of God and the augmentation of my heavenly treasure. But they did not understand it and instruct me as to my blessed privileges and glorious possibilities in my childhood; yet I am satisfied I did get really converted when a little boy and as I believe before I had forfeited my infantile justification. The heavenly influences of my Christian home from the cradle gloriously fortified me against the vulgar vices so pestilential to child-

hood, so I turned a deaf ear to the Siren song of sinful pleasure from the beginning, carefully keeping the commandments.

One bright Sunday morning a group of my neighbor boys passing by to the fishing waters, not daring to come to the house as they knew my parents did not allow me to go, maneuvered to decoy me out. Then they all united in their eloquent speeches and enthusiastic appeals to me to accompany them on their fishing excursion. I persistently refused; but they got more and more eloquent, out-talked me and seeing that I was weakening laid hold on me and carried me away with them, doing their best to cheer me and thus confirm their convert. Despite all they could do conviction struck me, settling down with stronger and tighter grip. By the time we reached the waters, I was so convicted that I could not fish, being also utterly ignorant of the business as that was my first. And though they out-fitted me with hook and line and did their best to cheer me up, such were the sorrows of my broken heart, that I would have left them and returned home, but for fear I would get lost in the dense forests which covered the hills over which we came to the creek. Therefore I had to stay with them, anon begging them to go home. At nightfall they passed near our house. I did not go in but went off behind the garden and there confessed my sins and poured out my soul in agonizing prayer to God to forgive me. My crushing burden was lifted, and my heart leaped for joy. I shall always believe I was there and then converted. I do not think I had yet lost my infantile justification. Ignorant of spiritual things I did not know I was converted, neither did I know how to keep it. So it evanesced and I was a chronic mourner till my glorious conversion at sixteen.

Little people need constant attention to keep them converted as they will often backslide in a week. Showers of blessings on you.

Now to the dear holiness people in all lands, this book with its forty-one predecessors is lovingly dedicated by the author.

### THE CUBAN WORK.

We are just back from the convention of the Holiness Union. It was a great feast to our souls and we feel more like pressing onward than ever before. After the convention we had the pleasure of visiting our old Carolina home for a few days, also of preaching a few times to our friends of other days, and in getting a few to subscribe for the HERALD.

In New York we bought some much needed printing material, and while waiting for our steamer were kindly entertained in the homes of Mr. W. S. Smith and E. F. Rutland. We had a pleasant voyage of five days from frozen New York to the sunny shores of Cuba.

On our arrival in Cardenas, we found that the converts had kept up every service just as though their pastor had been present. Thank God the work here has not been in vain, and in the glory land we expect to meet many Cubans converted in the Pentecostal Mission, Cardenas, Cuba.

We are reaching more people now than ever before, but we are getting where we can reach many thousands more in the future. By the grace of God we are going up and down this fair island and preaching the gospel from the street corners, in the market places, printing and scattering tracts, booklets, and our little paper.

We need workers, full salvation workers, we have been praying for them and thank God, they are coming, and I believe a revival is com-

ing too. Amen! I am your brother, Cardenas, Cuba. S. W. EDWARDS.



REV. A. M. HILLS.

### BRO. HARNEY IN MAINE.

Dear HERALD: We are in one of the greatest revivals of all of our ministry. Altar and several long pews crowded with seekers. About sixty have been saved and sanctified, and this is our third day. All churches have gone into the convention. All preachers are into the battle. The Episcopal rector is standing by us. We are in Memorial Hall—the largest in town, and every seat crowded, gallery packed and scores standing around walls, and many turned away. Last night I arrived about half past six, and they had to make a way for me to get in. Old-time Holy Ghost, chain-lightning power is upon this city.

Last night the Holy Ghost came upon the saints, fell on the many seekers, until I saw level-headed men worth their thousands leap, laugh and shout. Half dozen on their feet, all telling what Jesus had done. The meeting has gone and gone until it is running over and ahead of all. Here is the polished man, here is the laboring man; the poor and the rich, all shouting His praises together. It is just wonderful to watch how God's Spirit is moving. Some are praying all night, some are fasting much, children are being wonderfully saved. I looked around last night, when the meeting had gone tree-top high and up in a pulpit chair, stood that cultured, Swedish nightingale singer of the New England States, waving her song book, singing and shouting. She is a powerful woman in song, very modest. I tell you the Holy Ghost is leader here. The best of order. There is a deep sense that it is the Holy Ghost. All say that this is what Maine has so long needed and all say it is the revival sent in answer to months of earnest heart-cries. I thought last June was a powerful revival; but this has gone a way beyond that. I have been praying all summer for God to give me just such a revival. He has given me liberty in preaching His Word. They are coming ten and twelve miles and it is twenty-four below zero. I only wish we had a larger hall. Christians are working. They go into the great crowds, bring their friends to the altar, shouting, preachers go after members, bring them to the altar, get down by them, and soon they are saved.

Reader, you may think Harney writes too loud; but if you were here, you would say, Harney can't write the half. The Methodist preacher told me that he had never seen such a oneness, on the part of all churches and preachers. It is everybody's meeting. All feel free. Pray that God may keep us at His feet. He gets all the glory. Yours, WILL J. HARNEY.



## BUD ROBINSON'S CORNER

A merry Christmas and a spiritual uplift to all who love our Lord and Savior Jesus Christ. The angel said, "Thou shalt call His name Jesus, for He shall save His people from their sins." St.



BUD ROBINSON AND CHILDREN, SALLIE AND RUBY.

Paul said that Jesus Christ came into the world to save sinners. Jesus Christ said, "The Son of man came to seek and to save that which was lost." John the Baptist said He was the Lamb of God that taketh away the sin of the world. Right here on the spot I want to stop long enough to say I believe every word of the above statements, and, glory to God in the highest, I would shout in a minute if anybody was to fool with me.

Well, now dear reader, after all the preaching and singing and shouting is over we will still have that which caused us to sing and shout and preach and pray. Well, you say what is that? Well, bless the Lord, it is salvation from all sin and a home in heaven. Jesus Christ came into the world to save sinners, and a saved man is a fellow on the road to heaven with all the sin out of his heart and a spring in his heel and a well in his soul and glory in his eye and a shine on his face and the Christmas bells ringing in his heart all the year round, and he is saved from all sin—innbred, or outbroken—and delivered from the devil and he walks with God the Father all day and goes to sleep at night in the arms of Jesus, dreaming of Christmas mornings and happy New Years, for it is a living reality that a saved man looks out on seven Christmas mornings each week of his life after he gets saved and sanctified. Oh, my! I wonder how we keep so quiet about it. It seems to me that we would almost tear up the ground every morning in the year.

Again, St. Paul said that Jesus Christ by the grace of God tasted death for every man, and, of course, we don't have to drink the awful cup of death; we will probably go to sleep a little later on and go to shining and shouting in the glory world. All the above blessings were included when the angel band swung low in the heavens and said, "Unto you is born a Savior which is Christ the Lord." I am so thankful the angel

said a Savior is born. We read that one had been promised, but oh, how long the world had been looking for a Deliverer, and yet how sad the thought that the Savior arrived, but the people did not know Him, and a few years later we hear the sad testimony, He came to His own, and His own knew or received Him not. But we praise God for the fact, as many as received Him to them He gave power to become the sons of God, and from that good hour until now every man that has made room in his heart for the Savior has gone to praising God and talking about the first Christmas morning. I wonder if we will talk about Christmas when we get to heaven. I suppose so, from what we can learn in the Bible the angels talk of us and what we are doing, and I am of the opinion that we will have a much greater appreciation of the meaning of Christmas than we do here, for we will be in a heaven free from sin and death, and we will be freed from ignorance and we will realize that all of the wonderful grace and glory was bought and paid for by the blood of that Savior who was born in Bethlehem's manger, and no doubt, we will see things in a different light to what we had ever seen them before. I don't suppose any man on earth really knows what salvation is worth, and the only way to find out is to keep what we have and get all we can and go on up to heaven and find out if possible just what it means to be a son of God. How it grows on a fellow, and how small the world looks to a man really saved from all sin, who is able to sing,

"Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

Heir of salvation, purchase of God,

Born of His Spirit, washed in His blood."

Amen, and a Happy Christmas greeting to all the HERALD family.

### KAVANAUGH, KY.

We say praise the Lord forever more.

We have just closed a great revival at this place, and truly it was a real revival. The attendance was remarkably good, considering the bad weather, the altar was often filled to overflowing, and both old and young plunged into the fountain for pardon and purity. One old lady in her ninetyeth year was wonderfully blest of God.

When these people got through to God they began to straighten up their lives, making restitution and writing letters of confession.

The missionary service was a blessed service. After the needs of the foreign field were put before them they came up, making an offering for the same, and some didn't only give of their means, but fell at the altar and gave themselves to God. The Lord always blesses missionary services.

There are some fine people here, some who know God and walk with Him.

This is the home of the Finney girls, who have attended God's Bible School in Cincinnati. Sister Beatrice Finney spent three years in Africa as a missionary.

Bro. Pangburn, pastor, who had been to Ohio to bury his wife, came back in time to help push the battle. Bro. Pangburn is a faithful shepherd over his flock. His people love him.

We go from here to Round Bottom, W. Va., just across Big Sandy River from Buchanan, Ky.

My brother Ed didn't come as expected, but will join us in Louisville, after this meeting.

Our souls are mounting up. Thine and His, Pilot Point, Tex. JNO. and GRACE ROBERTS.

## QUESTION BUREAU.

By the Office Editor

1. *How can a man backslide without committing sin? and how can a man sin if he is born of God?*

2. *Has eternal an ending?—B. M. T.*

"1." It seems like a paradox, but a man must become a sinner before he can commit a sin. In the ranks of immortal beings there are millions of sinners today, and none of them were created or born sinners. It would doubtless read less like a conundrum if we should say that a man must become a thief in his nature before he can steal. This latter proposition is proven in its stating; and if it is true, the former proposition also is true. It is not the committing of sin that makes sinners. This is our common method of thinking, but the opposite is true. Just as by an unexplainable process of moral change an honest man is framed into a thief, a good man may neglect the means of grace or expose himself to an evil atmosphere until he becomes capable of deliberately taking the forbidden fruit. *He is a sinner, though, before he does the deed.*

We are the children of God by a process of "adoption," called the new birth, which involves a change in our hearts. This relationship comes as a choice on the part of the subject, and is secured and maintained by faith. The failure in daily co-operation on the part of the individual—the failure to continue the conditions upon which the sonship rests—will inevitably involve the loss of the relationship. Those who deny this upon the plea that an individual once born could not become "unborn," belong to that class of literalists of which Nicodemus was a member, who confuse the antitype with the type and mix the figure and the fact.

"2." It would seem from its employment in Scripture that eternal has two meanings. (a.) That which, without reference to when it began, has no ending. (b.) That which had no beginning and will have no ending. In the former use, the soul of man is eternal; in the latter use, God is eternal. The question doubtless was intended to have a bearing upon Question 1, since a man converted to Christ has eternal life imparted unto him. The compound term, *eternal life*, has a peculiar meaning, distinct from the thought of immortality or eternal conscious existence. To the latter, Satan is an heir. Of the former, he knows nothing. The life here is spiritual, not natural life. It includes the consolations of the Spirit's indwelling presence: love, joy, peace, comfort, victory. These qualities, summed up in the word *life*, abide forever, and are therefore called eternal life. They are eternal in the larger sense, being coeval with the nature of God. Upon his partaking of the divine nature, a creature has eternal life. Upon forfeiting his relationship to God, a man (or an angel if possible) would lose his portion of eternal life. You will remember that eternal life is not, like adoption, a heritage that belongs only to redeemed humanity; it is the portion of angels also; and, as a proof that its forfeiture is thinkable, you will remember that Satan, having once been a holy angel, forfeited his portion of eternal life.

## THE HERALD FOR 1907.

Humanly speaking, the life of a paper is its contributors. Speaking unqualifiedly, the life of a paper is in its contributors and editorial staff. If they are alive, the paper is alive. The dynamo which turns the wheel—apparent, is composed of human hearts, filled with the Pentecostal Spirit—hearts combined with intelligent heads through which the light may radiate.

The HERALD's bill of fare is its contributors. We are giving you here a partial list of names, sixty-nine in number, which you may expect to see signed to contributed articles or revival reports during the year which we are now entering. This is in addition to the twelve contributing editors whose names are at the top of page 8.

Moreover, we will be prepared to give you a good picture of nearly all of these, through our columns this year. To this interesting feature, we will in many instances add a brief editorial description of the individual and his or her work.

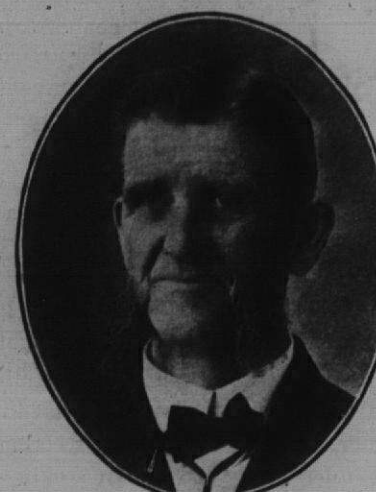
The HERALD designs an improvement in its subject matter along three lines not hitherto mentioned. (1) It will touch with a spiritual hand the things that make history—the world events with which its readers are most interested. (2) It will give a helpful telescopic view of the missionary field *all over the world*. (3.) It will print news and truths regarding the great movement of *temperance, local option and prohibition*.

First, last, and all the time, the HERALD will stand for that in line truth for which it exists—Scriptural holiness, without which no man shall see the Lord. We will represent it as a doctrine to be preached, a life to be lived, and a blessed experience to be obtained. We will oppose nothing that is good, we will oppose nothing that is indifferent; we will oppose all that is bad. We will strive to help all, to hinder none.

Rev. W. W. McCord, Rev. J. B. McBride, Rev. J. T. Upchurch, Rev. J. B. Kendall, Rev. Andrew Johnson, Rev. J. C. Johnson, Rev. W. J. Harney, Rev. W. H. Huff, Rev. E. A. Ferguson, Rev. J. A. Dooley, Rev. J. A. Harris, Rev. E. O. Hobbs, Rev. C. M. Dunaway, Rev. W. B. Yates, Rev. C. P. Adams, Rev. B. T. Planery, Rev. J. W. Carter, Rev. F. V. Harwood, Rev. R. L. Averill, Rev. L. L. Gladney, Rev. Jas. M. Taylor, Mrs. S. G. Shelley, Rev. J. L. Morrill, Mrs. Flora Phillips, Rev. S. W. Edwards, Rev. J. S. Sanders, Rev. Joe Speakes, Rev. C. B. Jernigan, Rev. Jno. and C. E. Roberts, Allie Irick, Dr. W. B. Godby, Rev. R. A. Breland, Rev. E. P. Ellyson, Dr. A. M. Hills, Rev. I. G. Martin, Dr. C. W. Winchester, Rev. J. A. Christian, Rev. L. L. Pickett, Mrs. H. C. Morrison, Mrs. Bettie Whitehead, Thos. B. Talbot, Mrs. Thomas B. Talbot, Mrs. H. E. Malone, Mrs. Bessie C. Morris, Rev. R. L. Selle, Rev. Wm. R.

Chase, Rev. W. W. Hopper, Rev. W. P. Yarbrough, Rev. W. P. B. Kinard, Rev. W. N. Layman, Rev. A. A. Niles, Rev. J. J. Smith, Rev. it steadily.

James W. Pierce, Rev. C. F. Wimberly, Rev. Benjamin Helm, Rev. L. B. Kent, Rev. D. H. Cassels, Rev. C. E. Mock, Rev. W. E. Arnold, Rev. S. H. Pollitt, Rev. E. J. Terrill, Rev. J. L. Glascock, Rev. A. A. Graves, Rev. U. S. Tabor, Rev. Jos. Hogg, Rev. J. N. Whitehead, Rev. James Mailly, Rev. W. T. Currie, Rev.



REV. H. L. POWERS.



REV. B. F. HAYNES.

P. R. Nugent.

### GLANCES AT PERSONS

With no excuse to offer other than that we want our readers to be familiar with the faces of them that are on "the firing line," we are presenting in our columns the likeness of several brethren, of whom it seems appropriate to make a brief mention.

Rev. J. L. Morrill, of Georgia, has labored in the regular pastorate, but has operated considerably in the evangelistic field. He is a stalwart preacher of the Sinai gospel, awful in his impersonations and arraignments of vice, and forceful in his presentation of sanctification.

Dr. A. M. Hills, full of fiery logic and soul-winning zeal, is known chiefly as a pentecostal educator. He has been connected with several important institutions. Monumental among his works is Texas Holiness University, of which, from the founding, he was for five years president. He is now president of the new school at Oskaloosa, Iowa.

Dr. C. W. Winchester has been president of Taylor University for about three years. Dr. Winchester is an unusually strong preacher and writer, a clear teacher of full salvation, and has had a wide range of experience in ministerial work.

Rev. W. H. Huff, in the vigor of youth,

Rev. Andrew Johnson is at home in the pulpit and on the platform. His words are full of music, and his thoughts are full of grace. He is a pure young man, of good education.

Rev. Clement C. Cary is our sanctified itinerant Methodist preacher. He wants no higher office—he wants no better thing said about him. An evidence that he lives in the altitude of grace above mentioned is that he loves—he loves them that disagree with him; he keeps sweet when he is contradicted. He has a head of his own, and is that kind of a thinker whose thoughts are always worth considering.

Dr. B. F. Haynes, president of Asbury College, is a college president of a high order. He has had diversified experience, as editor, pastor, evangelist, and educator. In the pulpit his thoughts are deliberate and pungent; his life is above reproach, his character is transparent.

Rev. H. L. Powers is a pentecostal soul winner whose evangelism has a history. He has labored with the full salvation heroes of other years, and he partakes of their spirit.

Rev. S. W. Edwards, originally from South Carolina, the American soldier, the Cuban missionary, the Spanish editor, has charge of our mission work in Cuba, and is well known to our readers.

Rev. J. B. Kendall is an evangelist. He is a little man with a large reserve force. You cannot know all there is in him as an evangelist, at first sight. "There is nothing that succeeds like success," and Kendall has success. The Lord is using him in the salvation of many souls. And Bud Robinson—he has not exalted himself, but God has exalted him—Those who would cultivate his acquaintance, we would refer to page four of the PENTECOSTAL HERALD this year.

### ANNOUNCEMENTS.

Ready For Service. Rev. W. C. Moorman will be ready for revival work during the summer months. Address him at Ruskin, Tenn.

Rev. I. G. Martin holds a revival meeting at Portland, Oregon, beginning December 28, 1906. Following this, he will hold meetings at Everett, Seattle, and Spokane, Washington.

In every HERALD printed this week there is a renewal blank. It is not a dun, though it is intended to be a reminder to those whose time is about out. Even if your time is not out, this may be convenient for you to use later.

Evangelist Rev. W. A. Brewer, whose address is Kelso, Kansas, who has been in the traveling ministry of the M. E. Church South for fifteen years, writes, "For some time God has impressed me that He no longer wants me in my present position; that it is His will that 'Joe' and I should evangelize and preach Scriptural holiness." He is now open to consider calls.

Evangelist. Allow me to announce in the HERALD that I will be in the Southwest during the months of January and February as the Lord may lead. My first meeting will be in Sicily Island, La. Have an opening for one more meeting in the Southwest. Address all mail to Sicily Island, La. Yours in His service, J. H. NEWBERRY.



## EVANGELISTIC.

## FRANKFORT, KY.

Rev. Z. O. Avery reports a very successful meeting, held recently in Frankfort, Ky. Large audiences waited on his ministry. The meeting resulted in the salvation of a number of souls.

## GRINNELL, IA.

Bro. B. F. Sheline reports a glorious revival at Grinnell, Ia. Lost souls flocked to the altar and were gloriously saved. Between twenty-five and thirty were saved, or sanctified. The interest in divine things became so great that carnal and social affairs were thrown into eclipse.

## McDANIELS, KY.

Dear HERALD: I am here with Rev. B. A. Hunter, P. C. We are having a good meeting for the weather conditions. Several reclaimed, quite a number converted. Some are anxious to get into the Canaan land. I will spend the Christmas at home, Clinton, Ky. May the Lord give all the saints a feast of joy.

J. J. SMITH.

## CENTRAL FALLS, R. I.

Just arrived, will be here until Dec. 23rd when we expect to return to Indiana and spend the remainder of the winter in revival work in that State. We just closed a very successful meeting at Hagerstown, Ind. It was a country church, and very dead. They had not had a revival for years, and it was a ripe field for good work. Your brother in Jesus,

JOHN T. HATFIELD.

## GRAFTON, W. VA.

Dear HERALD: Have just closed a good meeting at Gray's Flat, W. Va. There were many difficulties to overcome, but the Lord gave us the victory. A number of precious souls were saved at the altar, and some received the pentecostal blessing. I find many are hungry for full salvation. Began here last night, and will continue until the 24th. We are praying and believing for a great victory.

Yours in His name,

E. T. CATON.

## BARTON, KY.

Dear HERALD: We have had a glorious good meeting at this place, conducted by Rev. C. F. Chesnut, of London, Ky., with other helpers. Bro. Chesnut is all out for God, filled with the Spirit. Pastors will make no mistake in calling him to hold a meeting for them. People are getting saved and sanctified in spite of the devil and his workers. Eighteen reclaimed, saved and sanctified, in a Baptist community. Glory to God! victory is ours, in spite of the oppositions. Bro. Chesnut organized a class with seventeen members. Had two acres of land surveyed ready for deed on which a Southern Methodist church is to be built. Most enough lumber on the ground to complete the church all out of debt. Yours in Christ,

R. F. C.

## KENNESAW, GA.

Bro. Will Hill writes as follows: "Praise the Lord for His goodness. My happy soul rejoices, the skies are bright above; I'll sing redemption's

story and praise Him for His love. We are at Kennesaw, doing business at the same old stand. We closed here, as we thought, last Sunday night and lingered for a few days' rest with relatives; but on Tuesday was told that it was the general request of the town that we begin services again in the same church, and I said amen, for there isn't but one thing that I had rather do than to preach and that is to go to heaven and see our Lord as He is. So last evening we took up where we left off. I am just helping myself fighting sin with all my energy."

## SOUTH PARK, KY.

Dear HERALD: The Lord is giving victory to His people at Mt. Holly church. At this date, seventh day of the meeting, more than a score of souls have been reclaimed, converted, and sanctified. Some are seeking and many evidence signs of conviction. Notwithstanding the inclement weather, the services are being well attended. These are a loyal church people, loyal to doctrine as well as polity. This is our first meeting with Bro. G. Cundiff. He is true to his convictions, believing in all the doctrines of the Church and manifestly exemplifying the same in his life. How refreshing to work with this holy man. Our ten days' meeting with Bro. Hickerson at Mt. Carmel resulted in some conversions and sanctifications. Certain hindrances which had become a positive clog in the wheels of Zion were removed, harmony was restored, and gracious results followed.

Yours under the blood, J. C. JOHNSON.

## RENAKER, KY.

The work here is beginning to move. Three blessed and others seeking. We look for great things ere the close.

A word about the Ohio meeting at Walhonding, with Rev. C. M. Morris: Much seed was sown, some fruit was gathered and a few rank weeds of heresy greatly damaged by the plow share of truth.

Bro. Morris is an old Asbury boy, and is doing a fine work on his entire charge. Surrounding him in the same district, conference and county are four other young pastors from the same Holiness college—Revs. R. L. Akers, C. R. Chilton, David Morris and Fulwood Whitehurst.

Thank God for the Holiness schools, papers, and people in general. They are marching forward with the conquering tread of a mighty army. Bud Robinson says there are three "gets" about the wonderful movement—"get the blessing, get out of the way or get run over." Yours in the ranks,

ANDREW JOHNSON.

## OZARK, ALA.

After leaving the Texas Holiness Association, I visited a few days with friends at Krum, Tex. On Nov. 23, I turned homeward, and after traveling a part of two days and one night, I stopped over for a few days' meeting with Rev. R. E. Crow, pastor of the M. P. Church, in Monroe, La., beginning with the Sunday morning service, we continued until Wednesday, Nov. 28. These few services were owned and blessed of the Lord. There were a number of seekers, a few professions, and a strong encouragement of the saints. God has some true and tried children in Monroe. God bless them continually. Amen. I have agreed to return and hold them a meeting, beginning March 31-April 14, 1907.

Bro. Crow is a fine man to work with, and has the cause of holiness very much at heart. God

bless him. I have given up my pastorate, and entered the evangelistic work. I am arranging my slate for 1907. If you desire my services in revival work, write me at your earliest convenience. Present address, Ozark, Ala. Yours for a wide-spread revival.

J. E. SAMPLEY.



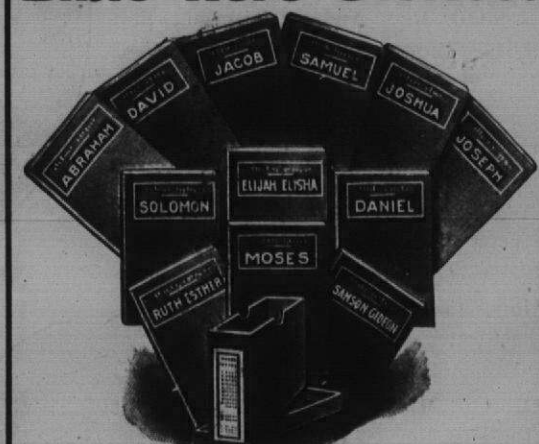
REV. C. W. WINCHESTER.

## PRINCETON, IND.

I have been having blessed times preaching full salvation. At my last meeting at Calyheate, church, about four miles from Boxville, Ky., the Lord was with us in every service. I found the church very cold, only a few who professed to be saved. They prayed and worked in a way that proved they were genuine Christians. The weather was bad, which kept some away, but good attendance was kept in spite of weather, and the dear Lord poured out His Spirit in a wonderful way.

There were seventeen bright professions. They prayed through and the telling shine was on their faces. He held nearly two weeks, except two bad nights. Excellent order was kept from start to finish and I learned to love the dear people of

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Kentucky, and it was hard to say good-bye, but some time we will meet where parting is no more.



REV. ANDREW JOHNSON.

I hope to be with them again. I begin preaching to-night in Princeton. Pray for God to give us souls. God bless the HERALD and its readers. Yours and His,

HENRY A. BARNETT.

## COLBY, KANS.

Dear HERALD: We just closed a fine meeting in the M. E. Church of Colby, Kansas, Bro. A. C. Kosier, Pastor. It resulted in the conversion of sinners, reclamation of backsliders, sanctification of believers, and a number of additions to the Methodist Church.

This is one of the strongest churches, spiritually and financially, in northwest Kansas. A number of the members are supporting missionaries in foreign fields. Besides, the church is doing a great work along this line. My, what our rich churches can do when they get filled with the Spirit. Bro. Kosier, the pastor, is a good sanctified man, and stood by us and helped push the battle.

We were royally entertained in the good home of C. G. Morrison and wife. Most of our leading evangelists have been to Colby and know these good people.

My next engagement is at Plainville, Kans., after this present meeting. We begin there Dec. 28th.

Well, praise the Lord, I am still going up the shining way with a conquering tread of victory. It seems the dear Lord still wants me in the evangelistic work. I received eight calls through today's mail. To God be all the glory.

Yours under the blood, J. B. KENDALL.

## DELIGHT, ARK.

Dear HERALD: I have just closed a fifteen days' meeting at Delight, Ark., and never preached anywhere that the Lord helped me more than at this place. There was unity and a constant flow of old-time power from start to finish, praise God in the Highest. And I have never labored where there was such stubborn opposition to holiness, in fact, to any kind of spirituality. But I shall never cease praising God for the way He poured out His Holy Spirit. One church in the town has a standing understanding that whenever any of their members get sanctified they are to be withdrawn from. The largest church in town opposes all spirituality and especially the baptism of the Holy Ghost. Some of the leading people of the town were brightly sanctified. One lady left the church saying in her heart that she would never stop short of the

blessing, got home and fell on her knees and began praying, and the Spirit fell on her, and she shouted and shouted, stirring up that part of the town; and when she got to where she could quit, her yard was full of people, and some in the house. One man heard her shouting and ran two or three blocks on his horse to see what was the trouble. They had never seen it on that fashion before.

We had many Pentecostal seasons in the church. Two of the leading men in the town were reached. I am now at Antonie, Ark., and the Holy Ghost is with me. We had a shout of victory the first service here. Glory! I never had greater victory or a better experience than I have now. Hallelujah to our Lord, who is able to do exceeding abundantly, above all we can ask or think! Amen and hallelujah.

J. S. SANDERS.

## H. W. BROMLEY'S MEETINGS.

It was my privilege to have Rev. H. W. Bromley with me in two great meetings recently. The one at Cairo, Ky., beginning Sept. 7th and closing the 23rd, was a meeting in which quite a number were deeply convicted, both in the church and out of it, and amid tears and cries, and sobs of grief, prayed through to God, and got the victory. Many were the shouts of praise and loud hallelujahs which carried me back to the scenes at the old-time camp-meetings of fifty years ago, when my mother shouted the praise of God, with gleaming face, and my father's joy found expression in peals of laughter, while tears ran down his cheeks. Recently, in conversation with an old Methodist he deplored the fact that in our revivals now, we don't see sinners brought under deep conviction, and hear the shouts of new-born souls as it used to be. I said to him: "If you had been with me in my meetings recently you would have had evidences of old time religion, before your eyes, and the shouts of praise ringing in your ears."

Under Brother Bromley's preaching, a number professed the experience of sanctification, and at least one young man was called to the ministry. Sister Bromley is most excellent help in singing

and altar work. Her sister Miss Queen, rendered good service in music, a "noble band" from McMullen's Chapel rendered noble service.



REV. W. H. HUFF.

The meeting at Robards, Ky., began on Nov. 2nd, just after returning from that great convention at Atlanta, Ga. In this meeting Bro. Bromley was joined by his singer, Rev. Luther Robinson, of Somerset. How he sings. He has a masterful voice, well trained, and is one of the great singing evangelists of our Southland. He preached twice with telling effect. In this meeting, quite a number were saved. Among these, two children of the pastor were converted, one reclaimed, and the wife entered the experience of perfect love. Could the meeting have gone on another week, I feel sure that it would have resulted in the salvation of many souls. But Bro. Bromley had engagements in the west, which called him away.

Bro. Millard Denton was with us much of the time, and rendered valuable help. Your brother, Robards, Ky.

D. S. CAMPBELL.

Brethren: Received the "Pitcher of Cream," read it, and have given it to my friends and neighbors to read, and I pray God to bless the reading of it to the salvation of the souls who read it. Yours in His service, Mrs. Carrie Gawtherp.

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## Contributing Editors For 1907.

Rev. C. B. Allen	Rev. B. F. Haynes
Prof. J. W. Beeson	Rev. J. W. Hughes
Dr. M. A. Beeson	Rev. H. L. Powers
Rev. H. W. Bromley	Rev. Isaiah Reid
Rev. D. F. Brooks	Rev. Bud Robinson
Rev. C. C. Cary	Rev. Joseph H. Smith.

## EDITORIAL.

Rev. H. C. Morrison.

## A GREAT VICTORY IN THE MERIDIAN SCHOOLS.

The Beeson brothers have brought together in their two colleges, near Meridian, Miss., nearly eight hundred students from some twenty states, and Cuba. For the benefit of those who have recently subscribed for the HERALD, I repeat what is familiar to most of our readers.

These colleges are located about three miles from the city of Meridian, and connected with the city by a line of electric cars. Prof. J. W. Beeson is president of the school for girls, and his brother, Doctor M. A. Beeson, is in charge of the school for boys. The schools are situated about a quarter of a mile apart. These schools are entirely separate, each with its own faculty and distinct administration. They meet for Sabbath preaching, and revival services, in the auditorium of the Female College, which seats fifteen hundred people. I have known these schools from the time of their present location, and note with pleasure their remarkable progress and improvement every way. Dr. Beeson is growing into a strong educator and a splendid disciplinarian. He has the advantage of being a young man. His development is marked. A manly man for boys, always. He has some two hundred and fifty boys, and by far the best faculty in the history of his school. He is bending every energy to make his school the very best.

Prof. J. W. Beeson, the founder and president of the Female School, has been engaged in the education of young women for some twenty years. He is the embodiment of diligence, tact, and self-possession. He could appropriately say, "This one thing I do." He has a faculty of more than thirty teachers and instructors, and between four and five hundred young women and girls. The great buildings stand on a large campus in a beautiful grove of native pine trees. It is a delight-

ful spot. One of the most quiet, restful places, ly, and with such Christian grace, that a spiritual blessing will go with it. Let the matter be a secret between you and the Lord.

I went to this meeting after six months of almost incessant labor, but with the help of the Lord was able to preach twice every day of the meetings, with the exception of two days. On these days I preached only once. Brother Chase, ex-presiding elder of New Orleans District, a delightful man, spent several days with us, and preached one Sabbath afternoon. Wife had the other Sabbath afternoon meeting. Bro. Ed. Roberts gave us one afternoon sermon. Prof. Gladney, of the Biblical department of the Male College, who is the regular and efficient pastor of the colleges, as well as teacher in both of them, stood by me faithfully, from first to last. Bro. Roberts was a power about the altar; so was Dr. Harrison, and other professors, and many students. Our own VanMeter was at the fore front.

The word took a wonderfully deep hold, and the Holy Ghost wrought powerfully. Many people came from the city and surrounding communities, and a number outside of the colleges were blessed. Our beloved Brother W. W. Hopper, sad but submissive over the recent death of his wife, was with us, and a blessing to me, as, standing in the pulpit, I looked into his pure face. John Crymes, an old Vanderbilt friend, was there part of the time, and other preachers came and went.

I have hardly seen a meeting of more power, with less excitement. I saw as many as eighty seekers at the altar at once. The struggle was often hard and long, the salvation bright and clear; there was the shining face, the happy laugh, the glad shout, but no extreme excitement. It was a wonderfully gracious time. Students were converted and sanctified all about both colleges. On Thanksgiving day, seventy-five souls found either pardon or purity. During the ten days there were four hundred students blessed, more than one hundred of them claiming to be cleansed from indwelling sin. A number of the latter expect to enter the ministry or the mission field.

It was a great privilege to face such an audience of young people, night after night, and preach the gospel to them. A finer body of young people I never saw. It seems to me that better discipline could not exist. Happy young people; may God bless and guide them home to the Holy City.

We were all made happy by the conversion of young Hervey Guy, the son of Evangelist R. M. Guy. He is a bright youth, and a fine musician. He sawed away at his violin till the tide rose high; but when he came, he came in earnest, and soon arose with a shining face. It makes me happy to see the preachers' children saved. One of Charles Crittenton's grandsons was saved. Evangelist Dooley's daughter, from Minneapolis, was converted. There were so many of us engaged in the good work, and we were all so helpless and dependent upon the Lord, that we must give all the glory to the ever blessed Trinity. Amen.

## ANY MONEY TO LEND?

"He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again." Pro. 19:17.

The cold winter months are coming upon us; can't every member of the HERALD family lend the Lord something this winter? Over and above your church offerings, your missionary contributions, and your general charities, seek out some one who is pinched with poverty, and put a dollar in his hand, a coat on his back, or a pair of shoes on his feet. Do the good deed so modest-

"I have seen the wicked in great power, and spreading himself like a green bay tree; yet he passed away, and, lo, he was not: yea, I sought him and he could not be found." Psalm 37:35-36.

The inspired psalmist wrote these words many years ago, but they are just as true to-day, as they were before the ink with which they were written was dry. The truth is, I have known this identical man. He was a distiller. He had great warehouses and smoking distilleries, busy men, hustling employes and courteous servants, leaping with obedience to fulfill his simplest wish. He lived in a mansion back among the great forest trees. Gravel drives and paved walks led up to his splendid home. The elegantly furnished rooms glittered with splendor, the table was laden with silver ware, and the most delicious fruit. He reigned in his little world like a king.

I came again into that community, and he was gone. "Who?" said the bystander, "He is dead and gone to the devil some years past." This was said with derision and apparent satisfaction, as the speaker curled his lip and pushed a plug of tobacco, from which he had just bitten a chew, back into his pocket. "O yes, old Jim is gone, and his boys is makin' the money fly, that he left em, and the girls is no better; one of em is disgraced, another of em is divorced, and his widow is married to an old red-nosed bloat. Yes, since old King Jim is clean gone, there han't a thing of em left. They have brushed out his bracks and taken his picture off the wall. Yes sir, the worms is eat his body, and the devil is got his soul, for he was one wicked old sinner, old King Jim was, and seemed not to keer, and he acted like he thought he would live always."

## HUTSONVILLE, ILL.

A very helpful two weeks' meeting closed at Hutsonville, Ill., Sunday night, Dec. 16, '06. Evangelists Jordan W. Carter, of Lexington, Ky., and B. F. Flanery, of Browns, Ill., very ably assisted the pastor. Many souls found their way to Christ. The Church was inspired and encouraged. Quite a few sought and obtained the blessing of Perfect Love. This meeting was one in which the spirit of unity prevailed, and members of the other churches in the village took active part and were blessed. All Hutsonville joins in saying that these brethren were real "Spirit filled" Methodist preachers, loyal to God, His Word, and the Church. They teach nothing that is not in harmony with the teachings and doctrines of the Methodist Episcopal Church. I can heartily recommend them to pastors desiring earnest, definite, soul saving revival work. Very truly,  
W. I. TERHUNE.

## ALBION, N. Y.

The Lord gave us blessed victory at Mooers Forks. There is a fine company of sanctified souls there. The pastor, Bro. King, stands by the truth royally, and pushes the battle on aggressive lines. The Lord is giving victory here. Altar full yesterday, scores getting into the fountain during the day. Praise the Lord for victory.  
Yours in Him, AURA SMITH.

Pray for the healing of a young man who feels called into the work of the Lord.

Another reader of the HERALD desires prayer for sanctification, and for healing.

## EDITORIAL

John Paul

## GATHERED NOTES.

Rev. W. P. Yarbrough, the Spirit-filled "Soldier boy" evangelist of South Carolina says, "I want fifteen hundred souls in 1907."

Religious liberty was provided for—freedom of public worship for all—by a recent amendment in the constitution of Bolivia.

Christianity in Japan is reported unusually active. Workers for the Master have not known such success hitherto in a long time.

Bishop A. Coke Smith, of the M. E. Church, South, passed to his reward on the evening of December 28th, at 7:45 o'clock, at Asheville, N. C.

Remember that there was no HERALD last week, that this January 2nd number is the consecutive successor of the issue of December 19th.

The meeting held recently at Bethany church, Louisville charge, with Rev. G. F. Cundiff, pastor resulted in twenty-five or thirty professions and twenty-six additions. Rev. C. A. Bromley assisted Bro. Cundiff.

Rev. William Thorne, the evangelist of the Presbyterian Synod of Tennessee, who labors in the neglected regions, says: "Have witnessed many happy conversions in homes where I have prayed and preached the gospel. I have held forty revival meetings of from four to ten days duration, with 429 conversions."

It seems that the Moslems now dream of renewing their old time "glory." In Morocco it is claimed they are preparing for a holy war. Gospel messengers in Egypt and Turkey, more active and successful now than ever before, see signs of the coming of great and determined opposition on the part of the Mohammedan.

Rev. M. L. Haney, formerly of Illinois, one of the first representatives of the modern holiness movement, a strong preacher and writer, and one of the ripest and richest of saints, has recently moved to 224 1-2 Houston Street, San Antonio, Texas, and will do evangelistic work. As an exponent of the deeper life, he would adorn the greatest camp meetings.

On Thursday evening, December 20, 1906, Rev. W. J. Harney, evangelist, and Mrs. Flora Phillips, song evangelist, both well known to the readers of the HERALD, were united in marriage in New York City. On account of sickness, Sister Phillips had failed to go with Brother and Sister Taylor on their missionary tour; and the marriage, which was to be later, was thus providentially earlier. The couple made their wedding tour to Brother Harney's old Kentucky home.

Pray for the sanctification and healing of an invalid who has been in bed most of the time for five years, and for the sanctification of a husband and three sons.

## FORBEARING ONE ANOTHER.

Paul advises us (Eph. 4:2) to forbear one another. The passage reads literally this way: "Put up with one another in love." He is a remarkable creature who has nothing in him for you to put up with. Be it remembered that to be perfect in the sight of man is in one respect a more remarkable attainment than to be perfect in the sight of God. When you enter life, if you do not want to live among nettles, observe the following rules.

1. Do not expect everybody to please you.
2. Do not have agonies when things are not done to suit you.
3. Put up with the foibles and mistakes of people, put up with them cheerfully.

## IN THE PENTECOSTAL TABERNACLE.

Revival meeting January 17-27, conducted by John and C. E. Roberts, "round the world evangelists." Let prayer be offered, without ceasing, for a great time of salvation. Services begin Thursday night January 17, at 7:30 o'clock, and will be held daily in the afternoon at 2:30 and 7:30.

## SOUTH-WEST LOUISIANA.

Dear HERALD: I am just home from a month's work in South-west Louisiana, where we held three meetings, with signal victory in them all. The first meeting was at Prospect, M. E. (South) Church, near Florien. Here we had some hard things to overcome, but the "Captain of the Lord's host" was with us, and a great deal of the wall of opposition crumbled before the trumpet of Gospel truth and the victorious shout of the saints. Quite a number were beautifully sanctified, and the church strengthened. To God be all the glory. The pastor, Bro. Geo. Harper, was with us a few days, and stood by us in the work, preaching some with power. He gives no uncertain sound on the doctrine of holiness. Wish we had more pastors that would stand by the grand old doctrine of Methodism.

Our next meeting was at Orange, where we found a faithful band of Spirit-filled workers, they being some of the fruits of a meeting held there in September by Bro. McBride and the writer. Bro. Bolton was with us, preaching with acceptability and power. He is a young man, but a good preacher. Here some twelve or fifteen prayed through in the old time way, and got the old time religion. Hallelujah!

From here we went to Neame, in answer to an urgent call from Sister Stokes, who was conducting a meeting at that place; and while we only had a few days to stay with them, our work was greatly blessed of the Lord. Sister Stokes had been preaching for several days, and the meeting was already going well. So, with the help of Bros. Youngblood and Etheridge, we enjoyed a real fruitful season with these people. We met some very noble characters here, as in our other meetings, all of whom we would like to mention by name, if space would admit.

Will say that the Ladies Aid Society is doing a good work at Neame. But for them, there would be but little religious work done there, as the church organization is very weak. May they continue to carry on the Master's work in the spirit of Christ. Yours in the holy war,  
Peniel, Tex. P. L. PIERCE, Evangelist.

The editorial entitled Mistakes of The Holiness People, promised for this issue, has been delayed.

## BISHOP McCABE IS DEAD.

Bishop Charles C. McCabe is dead. The sweet singer, the cheerful soul, the faithful shepherd. He was a brother to every child of the King, a companion to all that trust in God.



BISHOP CHARLES C. MCCABE.

The bishop did not recover from the stroke of apoplexy from which he fell in New York City, December 11th. He died at 5:20 a. m., Dec. 19th. He regained consciousness soon after the stroke, and his wife and niece were soon at his bedside, where they remained until the end.

Bishop McCabe was born at Athens, Ohio, October 1, 1836. He has been an itinerant Methodist preacher for forty-six years. During the civil war, he was a chaplain in the Federal Army, and spent four months in Libby Prison, out of which he has derived and given to multitudes of people a beautiful lesson. He was elected to the general superintendency of the Methodist Episcopal Church in 1896. He died in the harness of faithful and active service.

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## Pentecostal Herald Gospel Calendar.

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## Sunday-School Lesson

Truths Extracted.

LESSON I. FOR JANUARY 6, 07.  
God The Creator.—Gen. 1:1-25.  
Golden Text.—"In the beginning God created the heaven and the earth." Gen. 1:1.

## Truths.

This world is not a chance affair. He that formed the eye can see; He that planted the ear can hear. The marks of infinite wisdom are seen on every side in the structure of creation. It seems that God's first thought in determining this creation was to make man, while His first work in creation was to make a place for man. The place and the things God made for man form the chief subject of this lesson. In other words, we are studying God through His original creation. He divided His great work up into "days," and organized His progress into departments. This was not because He was unable to do it all in one day; indeed just why He took six days in which to make the heavens and the earth we do not know. Moreover, it is unnecessary for us to know. We are of necessity more given to studying what He did than why He did it.

## The Importance Of Earth.

The man whom God used to write Genesis is allowed to speak of creation from a standpoint of one living on the earth. In the days of the ancients, the earth was looked upon as the center of the universe. God did not tell them better in inspiring the narrative of creation, but left the truths of astronomy for men to find out by industrious research.

## The Beautiful Heavens.

Whoever else the beautiful sun, moon and stars were made to bless, they were made for us; and they declare the glory of our eternal Friend. Besides, He has power over them, as was seen in the day of Joshua and of Hezekiah, and as will be seen in the great day of judgment.

## The Greatness Of God.

The heavens and the earth declare the greatness of God. And as men study them they gradually grow in their apprehension of God's greatness. But He is great for two reasons; first, because He numbers and governs the stars in their courses, and, second, because He numbers the hairs of our heads, and knows the falling of the sparrow.

## Pentecostal Economy.

In the Holiness work these days Satan will deceive many. The Holy Ghost has taken special pains to show us one of the abiding tests and proofs of the great blessing, as given us in the Pattern Church. Let no man's heart deceive him here. See and read carefully Acts 2:43, 45 and 4:31-25—and it will be seen that right along with the highest power of God in His Pentecost Church and the ripest fruit of His fullest grace is, the careful provision for the bodily wants of poor brethren. Houses, lands, possessions, sold and proceeds used in supplying need of poor in the church—a rule and law for all time. No wise man will dare, in the face of Matthew 6:19-21, to hold to earthly goods when there are poor, needy brethren about him. 1 John 3:17. Such a man, no matter how high in the church, will have no extra oil for his lamp when his time comes. One snare these days is to be zealous for great outer works of the church, and careless and negligent of our poor. How is it possible to have any real heart for heathen thousands of miles away when we show none for our own poor? No

gifts for works abroad receive credit in heaven when poor saints are neglected at home.

While we may not have Apostolic hands to put our gifts into, we may put them into the hands of our Lord himself and have His direction how to use them. Constant sacrifice to the utmost of our ability for our own Lord, the first of our care being for our own needy—this is the law of the great Pentecostal Blessing. "Gather my Saints," my holy ones "together unto me" for prayer and supplication in the Spirit for my promises—"those" Saints "that have made a covenant with Me by sacrifice" of goods and earthly store, and standing with men, "and the Heavens shall declare His righteousness"—His faithfulness in pouring out the promised Heavenly Power in exchange for earthly sacrifices. Psalm 50:5-6; Acts 2:1—Here is one of the statutes of our Lord—"Distributing to the necessity of Saints." Rom. 12:13. Saints of the real kind, may and do have necessities. If there are saints in this land, closer and dearer to Christ than any others it is broken down, worn out, aged preachers and their wives. These are cast upon the care of our Heavenly Father, in and by His Church, for the few years they may abide on earth for their further ripening for heaven, and for the proving and enriching of the Church in true seeing of saints and exercise of heart in love. These saints, along with the poor and afflicted of the Church, are the Treasures of the church. What a stimulus to young preachers that they have a calling and years of service by which to provide for their old age, a preciousness to God and to His people, that will be as Jesus himself come forth from the Heavens to serve them at the hands of people, in their daily needs; "verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them." Luke 12:37. O the joy of laying up such treasure in heaven as to have the King come forth to serve us in our old age and few wasting years, at the hands of His dear people.

See how the greatest of Apostles prized the work of care for God's poor, taking part in it himself. Romans 15:25-28. He feels honored in carrying help to "poor saints" of that day. 'This is how such precious work is seen by those nearest to God. The aged Wesley waded the winter slush of London's streets, begging means to buy coal, and food, and clothing, for his poor, and tears of joy would stream his cheeks, and praises and blessings fill his mouth for those giving to him. The aged Asbury, father of American Methodism, begged from house to house for means to buy clothing for his poor preachers. Such work as this keeps heart in the Church when the leaders are seen in such work—waiting on the Lord in His precious poor. The poor and precious ones of Christ are closest to His heart, and blessed are they who have eyes and heart to minister unto them. The neglect of this class of preachers, by the Church generally, a neglect so great and open as to cause a great forsaking of the ministry, leaves a great open door to the heart of Christ for those blessed

with eyes and heart and hand for this work. Psalm 41:1-3. One of the first laws of Christ for His Church finds fullest expression towards His Supper-annuated servants: "And if thy brother be waxen poor, and in decay with thee"—and surely he will wax poor in years of "spending and being spent" for the Church, like His master. Surely he is "fallen in decay" of his powers when set aside by his Church for feebleness: "then thou shalt relieve him: take thou no usury of him or increase: but fear thy God, that thy brother may live with thee"—may share with thee in the good things of life, and save thee from the wrath of God that comes on close and selfish hearts in the Church. The Glorious Exchange in the Church. The discussion of this great subject by an Apostle in two whole chapters of the Gospel, the 8th and 9th of 2 Corinthians, brings out, perhaps, the highest power of this poor-saint-ministry, "But by an equality now at this time—

"Your abundance may be a supply for their want,—that their abundance may also be a supply for your want—that there may be equality." 2 Cor. 8:14.

"Your abundance" in temporal things, supplying "their want" for the body." Their abundance" in spiritual things supplying "your want" in spiritual matters. No men and women are so full and rich in spiritual knowledge and understanding, in counsel and comfort for the less experienced, as these precious, lingering ones, who have spent their years in gathering and ministering wisdom. No men and women have such power with God in prayer and blessings for others, as His aged, faithful servants and their wives, who have spent their lives in faith and hope, and love, and prayers, for others. "Their abundance" is in the large credit they have with God as one reward of long service, His openness to their prayers—Ps. 4:3—their ripeness and richness in the precious things of the soul's needs. "Their abundance" is also in that plenty of time they now have to pray for the church in general, and for those kind ones who have been and are the careful helpers of such. These riches of theirs—supplying—"Your wants". How great is this want for wisdom, and guidance, and mercy and care, and protection, from God the Father, for yourself and loved ones—for peace and love at home. If God sees fit to give you these precious things largely through the faith and hope, and love, and prayers, of His feeble ones, whom you minister to in temporal things—then how wise are they who buy up, as it were, a right to and interest in, these precious things of His most precious servants.

And thus God fulfills to His true servants of this Gospel day the highest power of the Levite who had no portion in the land—but had the Lord and His Church as his portion. The promises, and the abiding power of God to make them good in their time and season—these are the high refuge of His saints in all ages. Ps. 56:4, 10. A Superannuate of the Gulf Conference.

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And give him good victuals instead?  
With kitchen and parlor so snug?  
'Tis enough to draw tears from a stone!

What! rob a poor man of his glass,  
'And teach him to read and to write?

What! save him from being an ass?  
'Tis nothing but malice and spite!

What! rob a poor man of his ale  
And prevent him from beating his wife,  
From being locked up in jail?

With penal employment for life?  
What! rob a poor man of his beer  
And keep him from starving his child?

It makes one feel dreadfully queer;  
And I'll thank you to draw it more mild—National Advocate.

## A Hint for Good Women.

A saloonkeeper in Indianapolis made application the other day to open a saloon in a residence district. When he appeared before the commissioner, there came to attend the proceedings and to oppose the grant forty women dressed in white. When he saw this array he instructed his attorney to withdraw the application. A gentle but powerful influence this.—Western Christian Advocate.

The World's Woman's Christian Temperance Union, which held its convention in Boston, Mass., in October, brought together thousands of ardent temperance advocates from all parts of the country and abroad. Never in the history of the world has there been more of an effort made to protect the women and the children in the home by giving the sanction of the law to the liquor traffic.

## The Atlanta Georgian Will Admit No Liquor Advertisements.

Press reports state that The Atlanta Georgian, the new evening paper, with John Temple Graves as editor, and F. L. Seely as publisher, is going to be unique among American dailies. It will exclude from its columns all kinds of liquor advertisements and other things unclean and questionable.

True to its motto, "Wisdom, Truth, Moderation," The Georgian will not commit the inconsistent unwisdom of declaring itself the friend of the home and family, and then carry to the fireside every day flaming advertisements of that which despoils the home and character, and which has wrought such havoc in this suffering world. This new daily will not write stirring editorials about the making and meaning of citizenship and then carry in the same columns a paid invitation to strike down that citizenship in the sacred temple of its own building.—The American Issue.

## From President of the American Anti-Saloon League.

The saloon hiding in the unlighted alley is bad enough; the saloon with brazen effrontery moving out into public gaze, far worse; but the saloon legalized—what of that? That is the blot upon our civilization, for in that is the purchased warrant of its being. To support the constructive institutions of the state, and then deliberately thus sell to men the privilege of preventing or undoing all that these institutions are designed to accomplish, is monumental folly, as though we built battleships for the protection of our coast, and then for the price agreed upon sold the same enemy the privilege of battering down our cities.—Bishop Luther B. Wilson, of the Methodist Episcopal Church.

## Porterhouse Steak or Liver?

Two colored barbers were together in a shop. One was a young man; the other was old. The young man took off his apron and started out of the door. "Yo's gwine to get a drink, Jim?" asked the elder. "Dat's what I's gwine to do." "Go and git yo' drink. I yoost ter do de same thing when I was young. When I wuz first married dah wuz a gin mill next to do shop wha' I wucked, and I spent in it fifty and seventy cents a day outen de dollah an' a half I earned. Wal, one mawin' I went in to de butchah shop, and who shoed cum in but de man wat kep' de likker shop. 'Gib me a ten-pound po'terhouse steak,' he said. He got it and went out. I sneaked up to de butchah and looked to see what money I had left. 'What do you wan?' said de butchah. 'Gib me ten cents' wuff of libber,' wuz my remark. It was all I could pay fur. Now you go and git yo' drink. You'll eat libber, but de man wat sells yo' de stuff will hab his po'terhouse steak. De man behin' de bar eats po'terhouse steak—de man in front eats libber. I ain't touched de stuff fo' thirty years, and now I am eatin' po'terhouse steak myself."—Exchange.

## A Reproach to Christendom. Recent Action of Chinese Government Against Opium.

A number of years ago the Queen of Madagascar shamed Christendom by her announcement that she would not take revenues raised from the vices of her subjects wherewith to run her government. This was directly in the face of the practice of alleged Christian governments in raising taxes from the liquor traffic to meet their current expenses.

Christian lands are again shamed by the recent action of a Pagan empire. By Imperial decree, the Chinese government, in an edict just issued, orders the abolition of the uses of opium, both foreign and native, within ten years. The edict strongly condemns the vice and commands the enforcement of this prohibition against opium smoking and the cultivation of the poppy. It has taken its first important step toward the national vice, which was forced upon that people forty years ago by the authority of the British government.

It is quite likely that the Chinese government will find means of enforcing this edict. As an illustration of its method, it is related that there

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has never been but one bank failure in the Chinese Empire. This happened many years ago, and was immediately succeeded by an Imperial edict that if such a thing ever took place again, everybody connected with the bank should have his head cut off. It is said that this prohibition of bank failures has insured the careful attention of directors, presidents and all bank officers strictly to business. The Empire is likely to carry something of the same strenuous methods into law enforcement against the opium traffic.—Ex.

## Acworth, Ga.

Dear Herald: Haven't reported in some time, but have kept busy. Held two meetings in Alabama (at Dora and Iny) where we had victory in the name of our dear Lord. Moved from Iny, Ala., to Powder Springs, Ga., and labored a few days with dear Bro. Killett, one of the finest men, and one of the most successful revivalists in the North Georgia Conference. Now that is quite a distinction, but I verily believe it will hold and it

is needless to say we had a good time here. We came on to County line church, ten miles in the country on the Acworth work. The Powder Springs people came with us. People came from Acworth, Altona, Los-Mountain, Kennesaw, Marietta and Dallas with the surrounding territory and we had there an old time shouting Methodist revival, never saw conviction as deep nor as many people saved in three days as there was in the last seven services.

We are now at Mt. Olivet and covet the prayers of the Herald family. Your unworthy servant, Will Hill.

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**J. W. BEESON, Meridian, Miss.**



## The Children's Herald.

Dear Children: All your letters have a big welcome in the *Children's Herald*, and we have in store a good many more which will find a welcome before long. I think about all your letters have succeeded, in "jumping the waste basket," excepting that possibly sometime one might have stumped its toe and fallen in accidentally. If he did, he got drowned in a whole sea of scrap paper, and was sacked up and sold to the paper factory for sixty cents per hundred pounds. I am sure your letters are worth more than that, and we are not going to sell them on purpose. Your letters will have one enemy—a bird that roosts a little higher than the waste basket; that is, the scissors; but the scissors will never fly at them unless they are too long. The scissors are not so greedy as the waste basket; they do not swallow a letter whole, they only bite a piece off; then Bro. Fairday cures the cut and makes the letter as good as new.

I am glad that so many of you have salvation, and that so many more desire to be saved. I do not write often, but am thinking of writing you a few lines nearly every week. For want of a better name, I desire to sign myself,

Your steadfast friend,  
A. J. Fairday.

### Five Little Foxes.

Among my tender vines I spy  
A little fox named By and By.

Then set upon him quick, I say,  
The swift young hunter Right Away.

Around each tender vine I plant,  
I find a little fox I Can't.

Then, fast as ever hunter ran,  
Chase him with bold and brave I Can.

No Use in Trying—lags and whines  
This fox among my tender vines.

Then drive him low, and drive him high,  
With this good hunter named I'll Try.

Among the vines in my small lot  
Creeps in the young fox I Forgot.

Then hunt him out and to his pen  
With I Will Not Forget Again.

A little fox is hidden there  
Among my vines, named I Don't Care.

Then let I'm Sorry, hunter true,  
Chase him afar from vines and you.  
—Exchange.

We acknowledge the receipt of the following letters since type was set for the last issue of the *Herald*. From Georgia: Mary Taylor and Rosa Taylor. From Kentucky: Mamie Wimp, Irl W. Robey, Lena E. Mullin, Corinne T. Lee, Susie Grace, Charlie Luck, and Lillie Mae McKee. From Mississippi: Jessie Fewell, Evy White, Willie Haigler, and Grady Haigler. From Missouri: Cynthia Wood. From Ohio: Olo Moody. From Tennessee: Miriam Lovett, Mary Smith, Clara Riggs, and Mintie N. Samsel. State undesignated: Nettie I. Oder.

## LETTERS.

Dear Herald: I am a little boy twelve years old. I have two brothers and three sisters. Papa takes the *Herald*, I take the Youth, and I like them both. I am saved and sanctified. For a pet I have a dog. I hope this will jump the waste basket. Your friend in Christ. Stanly Merritt.

Dear Herald: I am a little boy nine years old. I go to school. My teacher is Mr. Herbert Henry. I like him very much. I go to Sunday-school almost every Sunday. Mamma is my Sunday-school teacher. I will close for this time as it is the first, and if I see this in print I will try to write again. Your cousin, Kentucky. Stanley F. Hale.

Dear Herald: I am a little girl eleven years old. This is my first letter to the *Herald*. I go to Sunday-school at the M. P. Church. My teacher's name is Mrs. M. Z. Walker. Our pastor's name is Bro. Mouser. Our last pastor was Bro. Vallery. He has gone to New Orleans. We hated awfully bad to give him up. Well, I will close for fear I make my letter too long. Josie Tinscher. Louisiana.

Dear Herald: I am a little girl fourteen years old. I go to Sunday-school nearly every Sunday. I like very much to read the *Herald* or the children's page especially. I live with my uncle and my aunt. They take the *Herald*. My uncle and aunt are both Christians and two of their boys were Christians. They have five children and all of them are boys. We are going to have preaching tomorrow at our church. Bro. Moore will preach. Well, I guess I had better close for fear of the waste basket. Your little friend, Arkansas. Lillie McKinley.

Dear Herald: I will try and be one of your little cousins. I am a little boy nine years old. I live at Wagoner, I. T., three and a half miles from town. I go to school every day. I am in third grade. My teacher's name is Miss Rosa Ryland. I like her very much. I have a little sister and brother. Brother's name is Artie and he is an awful sweet little boy. I have a little sister in heaven. Little Edna Irene died Feb. 27.

My parents are Methodists and farmers; my papa bought a hay bailer this year. I had to drive for it most all of the time. My grandfather lives in Kentucky. His name is John Wohill. I would like to go to see him soon, but don't expect I can very soon. Well, my letter is a little lengthy I will close. If this escapes the waste basket I will come again. Your cousin, Johnnie Parker Hill.

Dear Herald: I am a little boy eleven years old. Mamma takes the *Herald* and I like to read the children's page. Mamma and papa are both saved and sanctified and two of my brothers are called to the ministry. I have four brothers on earth and two in heaven, and I have two sisters in heaven. I go to Sunday-school every Sunday that I can. My teacher's name is Miss Davis. I love her very much. I am not a Christian, but I hope to be. I live on the farm. Our pastor's name is Bro. C. L. Williams. He has a wife and three children. It is very cloudy this

morning. Well I will close for fear of the waste basket. Yours truly, Arkansas. Frank Hansford.

## EVANGELISTS' DIRECTORY.

(Keep us posted in regard to changes. If your name or address is printed wrong, if you know of a point of wrong information in this Directory, or if we are carrying a name which should not be in the list, you are requested to let us know.)

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## Among Our Colleges.

### Taylor University.

(This report, as is apparent, was delayed.)

We are glad again to make a report from our school. The fall term will soon close, Dec. 18, and then two weeks' vacation before resuming studies. This has been for all a very busy term, but what a blessing to look back upon a term well spent, one full of hard study for the glory of God. We are convinced that this is the studying that counts, that develops the most in the individual, and that tells most in the world of Christian activity. God's rich blessing has been over us all the term, and here and there along the way, we can mark definite mercies, and note special favors from His loving hands. We have recently had special services in which several were "made white" and some saved. Bless the Lord! Still there are hearts unreached, and for these, still we pray.

One special feature in the religious life of Taylor is the system of class meetings held once a week. The whole student body is divided into several classes, with regularly appointed leaders. The meetings are held every Tuesday evening for one hour, and are conducted on the line of the old Methodist class-meetings. We might remark that these are blessed meetings; times of victory and freedom, where many timid ones are brought out into larger places, and where the weak in the faith are strengthened.

We are all looking forward to a ten days' meeting to be held in the Friends Church at Upland, by Dr. B. Carradine, commencing Dec. 14. This ought to be a great meeting, and we pray for great success to attend it. Bro. M. J. Hill will lead the singing and this fact alone insures good singing. Bro. Hill has a splendid voice, and uses it for the glory of God. He was recently with Dr. Carradine in New Orleans and Chicago, and has worked with him on previous occasions. E. A. M.

### Kingswood College.

The 25th of November was an ideal autumn day. It brought together a tremendous crowd of people to join in the dedicatory services of this college and other buildings on the campus. Three extraordinary sermons were preached by Dr. G. A. McLaughlin, editor of the *Christian Witness*, Chicago, Ill. His clear, strong, and unanswerable presentation of the truth made a strong impression upon his congregation. We had clear, salvation work at every service; morning, afternoon and night. The patrons and friends of the Institution brought in their baskets and joined us in making it a delightful day, thus we had splendid food for the body, mind, and soul mixed in with some social touches between the services, and sent an excellent influence for the spread of Scriptural Holiness on a solid and sensible basis, through this and some adjoining counties. I have never seen a community where people seemed so interested in an educational institution that was pronouncedly for head and heart culture.

I think I am safe in saying, out of the hundreds of men and women that I have met since coming here, I have met no man or woman but seems to feel that this Institution, coming into this county is a blessing on industrial, social, financial and religious lines, and declare themselves as staunch friends of the college.

Under the blessings of God, along with the prayers of our friends here and elsewhere, we are in this line of work, and with the co-operation of this county, and others throughout the United States, who know of our work, we are expecting gracious success, and the establishment of a school that shall be a lasting good in the education and salvation of the youth of this county, and in sending the truth through them to all parts of the globe.

This term closed the 31st of December, and the second term opens Jan. 1st. We now have an enrollment of 74, notwithstanding the confused condition of our buildings during most of the term. With all of our buildings ready to receive and comfortably domicile all of the teachers and pupils, the outlook for next term is excellent. Those who see this notice, as parents, pray for us and send us your children, and young men and women who want an education, write at once. All who have seen our location think it is an ideal one for student life, and our buildings are neat and comfortable. With this country air and country quietness, and the perfect satisfaction of the student body here now, we can insure others a satisfactory home. Yours, Harned, Ky. J. W. Hughes.

### Hudson, La.

Dear Herald Readers: We are situated in Winn Parish on the Hudson Camp ground, nine miles from Winnfield. We have a most lovely site, for our buildings, a high hill sloping from every direction.

Our school here has an excellent field. The State is very enthusiastic in school work. Hence there exists a great interest in education among the people. But the idea of popular education is the predominating feature at present, as it will be in any state where the public school system fills the demand. As a matter of fact, it must of necessity be of that nature. As a result of all this, schools are very much commercialized, that is to say, the course must be formulated to answer to some occupation. In short, the question is when you finish a certain course, what can you obtain a month in employment?

It seems to me a greater question, How much more will my life be worth to myself and in promoting moral and religious influence? We wish not to be misunderstood about specials or commercialized school, but we must say according to our idea of an English education, our courses are so lacerated by specials that in thoroughness and scholarship we are suffering much. We must have men in employment and men to answer the demand of business. That is necessary. We give a course in Shorthand and Typewriting and hereby encourage and endorse it. It is doing excellent work, but we encourage the students not to take just a smattering course for a few months, but take a good English course as well. We believe in a more thorough preparation even for a business life. It is

not all of life to live. There is something in living well in life and thought. Everything can't be weighed as gold and silver nor considered on that basis.

There are a few private institutions near here. Our school has plenty of latitude. We are bringing and establishing a school in the very heart of the progressive country of North Louisiana and offering at their very door all the essentials of a recognized English education.

We will not only be satisfied to offer and have them take advantage of this, but we are trying every means of grace possible to ever keep our students in a wholesome, spiritual atmosphere. We are not satisfied simply that they acquire the truths of material things, but that they behold the Lamb of God that can save to the uttermost and anoint with the Holy Spirit. J. W. Hendrix, Prin. Hudson Training School.

### A Methodist Pastor.

Dear Herald: Many of your readers will doubtless be surprised upon hearing from me out here; especially those who recall my appointment in the Kentucky Conference at its last session. I shall not attempt (at least at this time) to assign any reasons for my coming here further than I have chosen to "obey God rather than man."

That I am certain of having done this, I am sure, will be questioned by many of "The brethren." Be that as it may, "I know whom I have trusted,"—and followed—"and am persuaded that He is able to keep that which I have committed unto Him against that great day."

I refrain from saying more (here) and what I believe would convince the most skeptical of my integrity in this matter. I have received an appointment in the Illinois Conference of the M. E. Church at Stewardson; an enterprising town at the junction of the Wabash and Clover Leaf R. R's, between Charleston and St. Louis. Methodism is in the lead here. They have just completed, free of indebtedness, a modern concrete stone church, with furnace heat. They have received us kindly, and have shown keen interest in our comforts, having added a new sixty dollar porch to the parsonage, cistern, etc. Cisterns are luxuries here, as everybody drinks well water and there's no trouble about the quantity nor quality. They have added \$175 to the pastor's salary, and paid in full to date. I have one church in the country, three and one-half miles distant, in which I preach two Sunday mornings in each month; the remainder of the time in town. The people are anxious for a revival, and we are praying and planning for one which will result in the conversion and sanctification of many souls.

This is a great conference, numbering some 295 effective preachers. There is not the agitation upon the holiness question, nor as far as my observation goes, the intense opposition to the Wesleyan and scriptural theory, for which the *Pentecostal Herald* has always so faithfully stood, that there is in some quarters of the earth. By God's grace this scribe shall continue to preach it and agitate it fearlessly and regardless of consequences. He has never desired to recall his firm stand for the doctrine and experience, in a certain conference just East of Kentucky, which cost him a better appointment, financially than the Kentucky Conference ever gave him, and that he ever had until now. (And be it understood now, that he would scorn promotion here at the expense of compromising the doctrine and experience of Entire Sanctification.)

With kindly regards to, and the warmest feelings for my brethren of the Kentucky Conference, I am and ever hope to be in the same "old way." "The Lord of hosts is with us, the God of Jacob is our refuge."

Yours,  
W. L. Selby.

### Hobart, Okla.

God is with us in the mission work. People are getting stirred here most all over the country. We have visited the Methodist church. I want to say they have a good preacher, preaching full and free salvation. His name is Bro. Calahan. We are praying for a great revival here in this town, for we need it. They have eleven saloons here in a little town with only 5,000 inhabitants. I want to say to the people of God here in Oklahoma we need your help in this work; we want you to pray, and if you have any of the Lord's money and feel like you would like to help us here in this work, it will gladly be received. We need some better seats in the hall. We are here until Jesus says enough. Bless His precious name. In the Holy war,  
R. A. Magness.

### Obituaries Received In The Last Two Weeks.

Mrs. S. A. Winston, died Oct. 29, 1906.

Leslie Stuart Rushing, born July 29, 1904, died July 2, 1906.

Mrs. Annie Crooks and Sam Smith. Geo. W. Wheeler, eighty-two years old, died Dec. 1, 1906.

Beulah Gardner, seventeen years old, died Oct. 31, 1906.

Ira G. Lords, died Dec. 1906.

Walter A. West, born April 24, 1839, died Nov. 23, 1906.

Edmund S. Chenault, born June 29, 1837; died Oct. 1, 1906.

Percy H. O'Brien, died Sept. 30, 1906; seventeen years old.

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## OUR DEAD.

## Murphey.

On the night of March 14th, 1906, the sweet spirit of our dear mother, Mary M. Murphey, returned to God who gave it and her hands and feet that had been busy for many years in missions of love and mercy suddenly ceased from labor. A busy, active, tender, loving life of toil for the betterment of humanity and those near and dear to her was brought to a sudden but peaceful close. Toiling and ministering all her last day on earth at the bedside of a sick girl, with busy hands and feet, with words of cheer and comfort to the afflicted one, the evening found her frail body overtaxed and exhausted. From prayer around the family altar she repaired to her couch for a night of sweet rest, but her labor of mortal life was over, for before the dawn of another morning—in the quiet stillness of the afternoon, sleeping as tenderly as an infant, with her hand of faith in the hand of the Lord, without conscious pain, she ceased to breathe only to awaken in her celestial home prepared for her and for which she was prepared to enter. No one knows a mother better than her children, and this loving tribute would we record to her memory. Left in early womanhood a widow, she fought life's battle bravely. As a mother she was all that heart could desire. Such was her self-sacrifice that we as her children had grown used to her benefactions. As a friend to the poor, many in that great day "will rise up and call her blessed." She ministered after the Bible injunction, "Let not the right hand know what the left hand doeth." As a Christian she was broad and liberal, recognizing the Christian spirit wherever found regardless of "sect or order." In her business life her integrity was always manifest when the test came. Many young girls has she mothered and advised through her long business career, sowing the seeds of righteousness in their hearts that will surely bring an abundant harvest to her and to them. Her pure and beautiful character and well spent life is a richer legacy to us than any earthly treasure—an inheritance that will not fade away. If, to visit the widow and fatherless in their affliction and to keep herself unspotted from the world is pure religion, she abundantly possessed it. If to be diligent in business, fervent in spirit, serving her Lord, pleased her Master, she was not found wanting.

## Willard.

The death angel visited the home of Mr. and Mrs. Lester Willard, and took from them their precious little Stephen Wise. He was born January 20, 1906, and went to live with Jesus March 28, 1906. The Lord giveth, and the Lord taketh away, blessed be the name of the Lord. I would say to papa and mamma, to get ready to meet him in heaven. You can go to him, but he can't come to you. Little Stephen is on the other side of the river watching and waiting for you to come.

Farewell, farewell little darling;  
There is none to our heart more near;  
It is sad to give you up,  
But your absence makes heaven more dear.

How impatient we'll be to join you  
in that mansion beyond the sky;  
how happy will be the meeting never  
more to say good-bye.

His Aunt, Bertie Sink.  
Wirtz, Va.

## Bowyer.

Alma L. Bowyer, aged nine years, died April 3, 1906. She is now among the redeemed in heaven awaiting the coming of her loved ones. What a glorious meeting that will be when we all are united around the white throne. We won't sing the song as it is now, instead of saying "All sorrow will be over," we'll say, "All sorrow is over, we are at home."

## Evans.

That death has established his empire over all the works of man, needs no proof, but finds confirmation all over the land in the widows and orphans which we see and the broken family ties to be met with everywhere, and the directorate of the Alicant Camp Meeting Association has not escaped the ravages of the grim monster.

Dr. John B. Evans, of blessed memory and one of the Trustees of the camp fell on sleep May 6, 1906. He was born Sept. 18, 1836, and early in life attached himself to the M. E. Church, South, and was sanctified about four years ago. He was one of those who imitated the example of his Master and went about doing good; while he practiced the healing art to relieve suffering bodies, he would also pray with his patients and point them to the Physician who could heal the soul.

We bow in submission to God's will, whose infinite wisdom has seen fit to remove one so endeared to us. Now while we miss his cheerful face and kindly counsel, and drop a tear to his memory, we do not forget that it was the voice of God that called him to come up higher. We feel that his character needs no eulogy from us, but that his life was the best evidence that God was with him and that a father in Israel has fallen, and that he has merely left his terrestrial home, with its work and labor of love to take up his abode in the celestial city and there amid the ever-expanding glories of eternal day, live with God forever.

As an evidence of our appreciation of his life and character: Be it resolved that this little memento be spread upon the minute book of this Association and that a copy be sent to the county paper, one to the Pentecostal Herald and one to his dear wife and children.—Com.

## Peale.

In remembrance of our darling, Reva A. Peale, who died Sept. 30, aged five years. We know she is safe with Jesus. She was a sweet, bright child, always singing about Jesus or telling something about Him. Her

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Rev. H. C. Morrison, editor of the Pentecostal Herald, says in that excellent paper: "Save your dime and make your way to Asbury College. I beg the parents who read this, though poor, to determine on giving your child or children the advantage of a few years at this excellent school." HAVENHILL, Massachusetts.

I have had opportunity to examine the educational influence at Asbury College, and have no words to describe what I see in that genuine Christian value. It is not only a Christian school in name, but a holiness school in fact. My own "Lord's money" has gone into this work and will still go that way. (Rev.) J. C. FOWLER.

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favorite little song was "He loved me so, he loved me so, he gave his life a ransom just because he loved me so." But the clear sweet voice we heard so much is stilled. We listen but no sound of her voice we hear. She is now singing the same songs with the angels. We cannot hear her sing now, but we are living with the glad expectation of seeing our darling, and hearing her sing that song just as she used to sing. What a glorious consolation to think and to know we will meet again never to be separated. How comforting this is to her parents. Let us strive to enter in at the strait gate for our loved ones are waiting for us there. One that loved them.

Riner, Va. F. M. B.

## Mt. Vernon, Ill.

Dear Herald: I have just closed a meeting in Grand View College, in which there were about two hundred souls blessed in eight days.

Grandview is a health resort on top of Walden's Ridge, in East Tennessee. The name is very appropriate for from this village one has a grand view of the lesser mountain ranges for twenty or thirty miles.

When I arrived in the village, which is two miles from the railroad, I was surprised to see such magnificent buildings and excellent teachers and an enrollment of two hundred students.

The school is under the direction of the Congregational church and the teachers are from Yale, Amherst, Boston, Oberlin, etc. Their religion was a cold, formal, intellectual, Christianity, but by much prayer and close careful, cutting preaching they found themselves sinners. Though being Calvinists they accepted Armenian preaching, went to the altar and got saved.

In this meeting some of the above teachers saw their first people shout. Time and space will not permit me to describe the wonderful scenes in that revival. I go back to them next October, D. V.

My meeting at Rhea Springs was postponed on account of rain.

I want the world to know that I am on God's side preaching, praying, reading and working for Jesus.

On account of pastors having been changed, on their charges many of my dates for January and February have been canceled. So I have open dates for most of January and February.

My permanent address now is Mt. Vernon, Ill. Write me at once if you want me in the two above months.

W. N. Layman.

Auburn, Miss.

Dear Herald Family: The Gulf Conference is over; we had a good time together. We preachers look forward to our annual meeting a good deal like we, as children, looked to Christmas. We love Bishop Wilson more than ever. His sweet spirit and brotherly manner captured the hearts of the people. The appointments in the Gulf Conference are received by the boys as "His appointments" instead of "disappointments." This is a great field for labor for the Master. There are many great-hearted people in the conference. God has His seal of approval and blessing on this work. Our only apology for being here is that there are souls need-

ing God and we are His ambassadors, therefore we are here to press home the claims of Jesus on every soul whom we meet. The first thought in the hearts of the Gulf Conference preachers is not "How much money will I realize this year," but "How many souls can I, under God, reach for His kingdom." Such sacrifice and desire for the cause of Jesus has His Divine blessing, and souls are really saved for the kingdom and for heaven.

The writer is back on the Auburn and Smithdale charge for the new Conference year. Our greatest desire for this year is that we may have a gracious revival of pure and old fashioned religion. Our people are like-minded and we are confident of victory. God gave us a good year last year, and He will do the same for us again. Most of our people take the Herald. God has blessed it to many hearts. Yours in the work.

J. W. Hervey.

## Austin Conference.

It was my privilege to again attend the Annual Conference of the M. E. Church, held this year at Gainesville, Tex. I shall thank God all the days of my life for that privilege.

Quite a number of new preachers came to us, and quite a number of old ones went from us, the chief of which was the transfer of Rev. R. L. Selle, D. D. to South-West Kansas Conference.

Bishop Wilson is by far the greatest preacher this writer ever heard. He took occasion to give no uncertain sound as to the standing of our great church on the doctrine of Entire Sanctification. Sabbath morning he gave us a message from "He gave." It was a masterly sermon and drew his congregation so near the heavens that they could keep still no longer, so shout they would.

Dr. J. L. Albritton, of Dallas, conducted Pentecostal services and did his work well. He was sanctified under the ministry of the sainted Dr. Keen. In addition to these, services were held each afternoon on the streets. Quite a number saved during the conference.

I had the privilege during this conference of seeing the Bishop call for mourners; Dr. Randall, General Secretary, Epworth League, call for mourners, and Dr. Spencer, that man of Kansas City who lives on the sunny side of life, call for seekers.

A deep revival spirit pervades the preachers of this conference; and how they delighted to hear words of encouragement from such men as Bishop Wilson, Dr. Randall, Dr. Spencer, and that man whom the whole conference learned to love so well, Dr. Floyd, who represented the missionary society.

Enough: Those who missed this conference missed a great treat. We would like to quote from the Bishop's sermon and lectures, but space forbids. May God greatly bless the Herald.

J. W. Oliver.

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## At The Pentecostal Tabernacle

-By-

Mrs. Bettie Whitehead

## Announcement.

A revival begins in the tabernacle at 7:30 on Thursday evening, Jan. 17, 1907. The workers will be Rev. C. E. Roberts and Rev. John Roberts and wife. Services every afternoon and night. Readers of the *Herald* are requested to join us in prayer for an outpouring of the Holy Spirit.

(Reported by Thos. B. Talbot.)

Sunday afternoon, Dec. 16, the service was conducted by Sister Bettie Whitehead, who gave us an excellent talk on "Self-denial." There was a good attendance, although the weather was very inclement. At the altar call, a number came, and one soul was brightly converted, and one reclaimed. The people rejoiced, and many were helped to a better life.

Friday evening, Dec. 21, dear Bro. W. B. Godbey came by, enroute to California, and gave an inspiring message on, "Blessed are they that wash their robes." He was delayed by a late train, and, no doubt fatigued by travel; but his message was full of unction and power. It is probable that he can come as near having uniform spiritual liberty on all occasions and under all circumstances, as any preacher on earth.

Sunday afternoon, Dec. 24, Bro. E. O. Hobbs, who is conducting a revival at Hill Street M. E. Church, South, brought us the message. Bro. Hobbs was converted and sanctified at the Pentecostal Tabernacle during a meeting held by Rev. L. L. Gladney about two years ago. God has graciously blessed him in his evangelistic labors. He preached with unusual unction, and God honored the Word. The attendance was unusually good. A fine testimony service followed the preaching, and several shouted the praises of God.

## Bay City, Texas.

Dear *Herald* and Family: As our meeting has come to a close, I will write the dear old *Herald* a few lines. We had a very good meeting; some souls won for Jesus. Did not have very large congregations, but Bro. Averill gave them the gospel, and fought a good battle. He gave the saints some good advice.

I thank God for ever sending Bro. Averill here. I was converted in a meeting held by him at El Campo, about five or six months ago, and came back to Bay City and was sanctified in a few days. Bro. Averill is loved by many of the people here. Of course some of the other churches here don't like him because he preaches holiness and a clean life, and likes holiness people. Glory to God they may not like Holiness here, but there is coming a time they will need it, for "without holiness no man shall see the Lord," and glory to His sweet name, I mean to see Him, and reign with Him forever. Well, glory to God for a Savior that can save and keep saved to the uttermost. Pray that God will continue to bless and use Bro. Averill and send him back to preach for us some time. With love to all of God's children.

E. G. Bond.

## "The Whole Bible."

Dear *Herald*: I have just read an article by Dr. Morrison on "All Scripture must be Preached." There was a paper read at the Atlanta Convention, deploring the divisions in the holiness movement, and, at the close, saying, "All the Bible must be preached." Now, as a matter of fact, is it not the preaching of non essentials and side issues that have caused all divisions? Twenty-five years back, the holiness movement had but two planks; justification by faith, and sanctification by faith. "Wesley's Plain Account" was all the teaching they had. The fire from heaven fell on every meeting, people were sanctified by the score, and hundreds. Later on, the brethren who had been healed would discount the experience of them who were sick. There was division. Then the plank of the Second Coming more division. If this is what is meant by the whole Bible, the movement will never get together. Wesley's Plain Account is the safest doctrine I know of, and will bring all humble people together. It fills the bill. The opposers of holiness will be delighted when the movement preaches the whole Bible instead of holiness, as no other preachers but holiness preachers preach holiness. When they stop this "one thing," no one will be sanctified. The holiness movement is to do one thing that no one else will. Get people sanctified; preach it, constantly, strongly and explicitly. The other preachers will preach everything else but that. Just two planks—justification and sanctification." J. H. Curry.

Your point that regeneration and sanctification should have the uppermost place is well taken. Every right thinking man will make preparation for heaven the chief thing. Again, it is our duty to give each other consideration in dealing with minor points of doctrine, where there is room for difference, and where truly sanctified men have differed; and, again, the prime object and mission of the holiness movement is to promote the doctrine and experience of holiness. But it would be disastrous for us to say we will exalt our two "planks" to the exclusion of everything else. That the non-holiness people preach everything that is in the Bible except holiness is a mistake. They do not. Their departure from holiness in most instances is an opening wedge which leads to a popular sermonizing which neglects almost all the cardinal doctrines of Christianity, including the authenticity of the Scriptures. If we do not stand by the whole Bible, nobody will. J. P.

## Elizabethton, Tenn.

Dear *Herald*: My soul leaps in praises to God this morning for the grand experience of sanctification. He did not say I have come on a visit, but to stay. Glory, glory, glory! I feel like going on.

The Lord has blessed us at this place with some real God-sent men for leaders. Our pastor is a Holy Ghost preacher. Bro. J. H. Newberry, of Roanoke, Va., was with us a few days. He is a real sin-fighter. He does not fear what men may say or do. Brother Goff, of Bristol, Tenn., has an appointment, the third Sunday. He is a God-fearing, Spirit-filled man, enjoying the grand old experience of sanctification.

The devil casts a great many stones at God's children at this place, but they always bounce back and hit him. As we are hid in Christ, nothing the devil can throw can even dent the Rock of Ages.

I just wanted to give a little of my own experience for the glory of God, and the benefit of others who may be interested. The *Herald* is a welcome guest in my home, and has been a great blessing to several homes around here. We ask the prayers of the entire *Herald* family, for the upbuilding of this community. Yours, saved by the blood,

Ella E. Hart.

## Help For Young Men.

The State Executive Committee of the Young Men's Christian Associations of Kentucky is promoting a plan by which communities not large enough to organize a Young Men's Christian Association may still be accorded some of the benefits of the organization.

The plan is to appoint in these places a representative of the committee known as a "Corresponding Member." He seeks young men who are leaving home and reports their names, with such information as desired, to the office of the State Committee. Through correspondence, the committee endeavors to surround such young men on going to their new places of residence with the best possible influences.

Letters of introduction are given by the corresponding member to such as may desire them to the Associations in the larger cities, where the young men will be cordially received and will be aided in securing employment, good homes and Christian fellowship; or if they go to the smaller places, they are introduced to the corresponding member at that point, who renders the same assistance.

By means of the Corresponding Membership Department, the State Committee seeks to reach all unorganized points in the State, and thus make it possible for the helpful influences of the Association to be at the disposal of all young men entering or leaving the State.

The State Committee is planning to very largely increase the number of corresponding members, and to have representatives in every town and village in Kentucky. Jas. H. Anderson is the secretary of the State Committee in charge of this department. Henry E. Rosevear.

## GENERAL GRANT A TOTAL ABSTAINER.

A newspaper reporter recently secured from Gen. Frederick D. Grant some of his views on the temperance question. The Rochester Democrat and Chronicle, finding the General's remarks an excellent homily for the youth of the land comments at length upon the interview and summarizes it in this manner:

"Tell the young men through your paper," he said, "that General Grant does not drink a drop of liquor—has not for eighteen years—because he is afraid to drink it."

The General then proceeds to show why. When he was a boy at West Point, he says, he was made a pet because of his father's greatness. He had every opportunity to drink, and did drink. As he grew older the

## ECZEMA COVERED HANDS 11 YEARS

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"I had eczema on my hands for about eleven years. The hands cracked open in many places and bled. One of my fingers was so bad that the nail came off. I had often heard of cures by the Cuticura Remedies, but had no confidence in them as I had tried so many remedies, and they all had failed to cure me. I had seen three doctors, but got no relief. Finally my husband said that we would try the Cuticura Remedies, so we got a cake of Cuticura Soap, a box of Cuticura Ointment, and two bottles of Cuticura Resolvent Pills. Of course I keep Cuticura Soap all the time for my hands, but the one cake of Soap and half a box of Cuticura Ointment cured them. It is surely a blessing for me to have my hands well, and I am very proud of having tried Cuticura Remedies, and recommend them to all suffering with eczema. Mrs. Eliza A. Wiley, R. F. D. 2, Liscomb, Iowa, Oct. 18, 1906."

## ITCHING PIMPLES Resulted from Poisoning. Cured by Two Sets of Cuticura Remedies.

"My husband got a blood disease from wearing woolen underwear. He was all full of pimples, and he had an awful itching. He took a good many so-called blood remedies, and nothing did him good. Then we saw in a newspaper about Cuticura Remedies, and they cured him after using in all two sets of Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, and now I wouldn't do without Cuticura Soap. Mrs. Harner, 1050 Benner St., Reading, Pa., Jan. 25, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children and Adults consists of Cuticura Soap (25c) to Cleanse the Skin, Cuticura Ointment (50c) to Heal the Skin, and Cuticura Resolvent (50c) (or in the form of Chocolate Coated Pills 25c. per vial of 50) to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Agents, Boston, Mass.

60¢ Mailed Free, Book on Skin and Scalp

practice continued. When he went to Austria as American Minister the custom of the country and his official position almost forced him to drink. He tried to be moderate, but the opportunities, importunities, and invitations were too numerous, and for that reason—because he found moderate drinking impossible—he gave up the practice altogether, and became, he says, "a crank, if you please." He does not admit liquor into his house. "When a man can say, 'I never drink,' he never has to drink, is never urged to drink, never offends by not drinking. At least that is my experience."

## Abiding Life.

A Mt. Carmel lady said: "We have read it twice. It has done us good. I want your other book, 'Allie in Benlah Land.' We have Abiding Life in our home. Have you? Send and order of Pentecostal Pub. Co. Profits on it go to preach the gospel in India. You help others while helping yourself."

Send for catalogue of Scriptural Text Mottoes, Red Letter, Christian Worker's and Christian Life Bibles. Address this office.

# THE PENTECOSTAL HERALD

AND THEY WERE ALL FILLED WITH THE HOLY GHOST. Acts 2, 4.

REV. H. C. MORRISON, EDITOR.  
REV. JOHN PAUL, OFFICE EDITOR.

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## Editorial

Rev. H. C. Morrison

### A NEW YEAR'S GREETING

We come to our readers with a New Year's score, carrying the gospel of full salvation all greeting and the best wishes for the prosperity about this nation, and over the oceans. Then, we and happiness of all people. We never entered had not one camp-meeting; now we have not less upon a New Year with a clearer conscience, than a dozen at which a goodly number of souls sweeter peace and stronger faith. We put all of are saved and sanctified each year. Then, the past under the atoning blood of Christ, we we had not one type; now we have a large print-trust all of the future in the hands of our merciful Father, and go forward full of hope and with-

out fear. We confidently expect great progress this year, both as to growth in grace and advancement in usefulness. This faith is not for ourselves alone, but for our brethren and sisters of the great HERALD family, and for a multitude of our Father's children who are of that larger family of the household of faith. These are times well worth living in. There is much-work to do and much joy to be had in doing it. For my own part, I would rather live now than at any other period of the world's history, and I would rather be engaged in the work of promoting the holiness movement than any other work which has engaged the hearts and hands of the followers of our Christ. The outlook is most encouraging, at least it is so to this editor. I know there is much sin, many difficulties, stubborn opposition, and a powerful army of wickedness, standing in battle array against us, but I am looking to our all-conquering Captain. We have a glorious Christ, and He doeth all things well.

A discouraged brother writes me a gloomy letter. He says he can see no signs of growth in the holiness movement. I must say in all candor, and I say it in all kindness, that I believe this brother's troubles are inside of himself. The man full of love, faith, service and fruit is full of hope also.

Some years ago I planted a small twig in my front yard. I have not seen it grow, but there it stands to-day, a strong, thrifty, young tree, into which I can climb ten feet from the ground with safety. Its growth has been slow, but constant, day and night. It has been grappling with the earth and rising into the air. There are people, many of them, who have no eyes to see the growth of the holiness movement, but not so with this scribe. I can well remember when Rev. W. B. Godbey and Rev. B. A. Cundiff were the only men in the state of Kentucky, of whom I knew, who professed the experience of sanctification. Now, we have not less than seventy-five pastors who profess the experience; Southern Methodist, Wesleyan to the core, standing for the eternal Bible truth that the blood of Jesus Christ cleanseth from all sin. Then, we had not one holiness evangelist in the state; now we have more than

## THEY HAVE LEFT US AN EXAMPLE.

In these perilous times, it is a common question on every hand, "What shall we do?" If we read Acts 5th chapter, verses 41, 42, we will find that the disciples have answered the above question in a most practical way, by leaving us an excellent example. Mighty revival power was shaking Jerusalem. The news of God's wonderful work went abroad in every direction. "Then

came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one." No wonder the high-priest and the Sadducees were filled with indignation. This world has always had a class of people in it that would become filled with indignation, when the people about them were being filled with the Holy Ghost. There are such people in the world to-day. They generally raise the cry of "Law." When this class of men determined to kill Jesus, their cry was, "we have a law, and by our law he should die."

The apostles were put in the common prison, but "the angel of the Lord" opened the prison door and brought them forth, and said, "Go, stand and speak in the temple to the people all the words of this life." Notice they entered the temple early in the morning and taught. In due time the apostles were brought before the council. We are glad to note that it was without violence. No thanks to the high-priest or his captain, "for they feared the people."

"The people" are mentioned more than once in connection with this incident in the lives of the disciples, and in no instance are they the persecutors, but always in sympathy with the disciples. It is true of the present persecution against the holiness movement. The people throng the meetings everywhere, eager to hear the truth, their one voice is, "Let the holiness people alone; if you must fight something, fight Satan and sin, but let these people alone in their good work of seeking to save the lost." We have always thought it a little strange that the apostles should have been beaten. Gamaliel spoke wise words, and the Council agreed with him, but they could not let the apostles go without a beating.

They also "commanded them not to speak in the name of Jesus." And they departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ. Let us learn the following lessons:

- (1.) God will permit His servants to be imprisoned.
- (2.) He will send deliverance.
- (3.) He will permit His servants to be beaten, misrepresented, cast out as evil.
- (4.) In the midst of persecution we should rejoice that we are counted worthy to suffer shame for His name.
- (5.) We should never cease our labors, not only in the temples, but in every house; we should constantly hold up Jesus as a complete Savior from all sin. Let's learn these lessons well. Constant rejoicing and constant labor to spread the truth will triumph.

We will give a choice of any one dollar book we handle, to the one who will in the next three weeks write us the best short essay on election.